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# PRÉCIS WRITING

Revised & Updated Edition

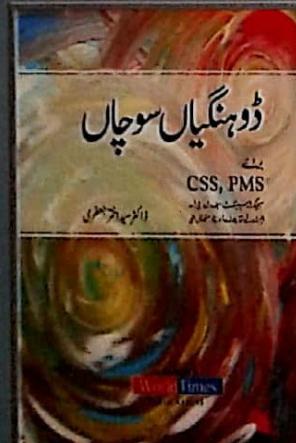
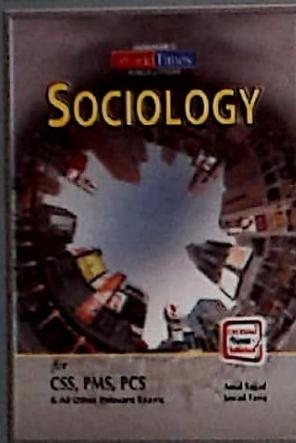
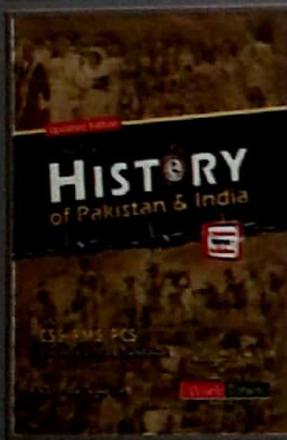
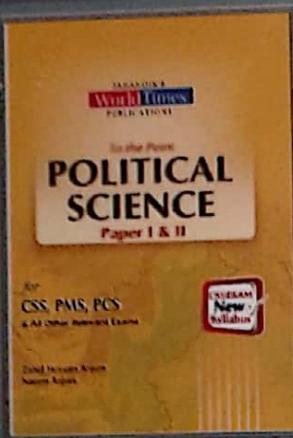
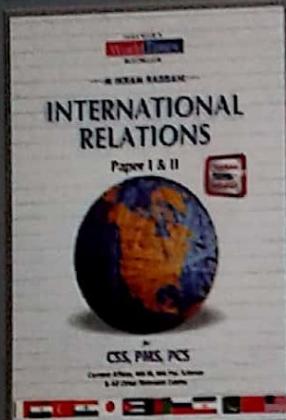
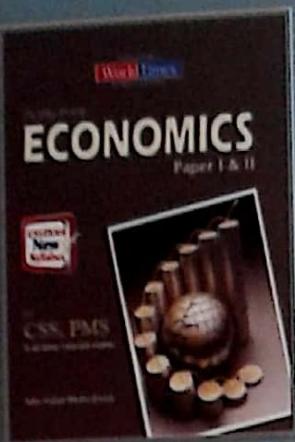
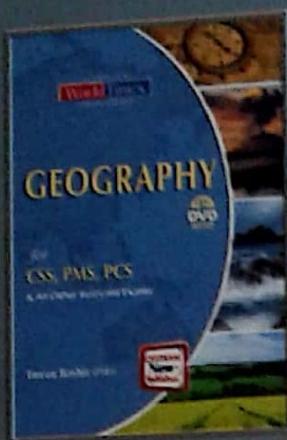


for

# CSS, PMS

& All Other Relevant Exams

ZAHID ASHRAF



(Z.A - BALOCH)  
24-01-2019

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**WorldTimes**  
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*Revised & Updated Edition*

for

**CSS, PMS**  
& All Other Relevant Exams

(24-01-2019  
Bought from, Hyderabad, with Ibraheem wali

ZAHID ASHRAF

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*Dedicated to...*

**My brother and sisters**

## **ACKNOWLEDGEMENT**

First and foremost, I am greatly indebted and grateful to Almighty Allah for having enabled me to take up such a collective and academic endeavour. I am also not oblivious of the fact that the blessing and favour of the Holy Prophet (SAW) has accompanied me throughout this demanding journey. I extend my complete gratitude to Allah and His prophet; without whose guidance it would not have been possible for a feeble intellect like mine to complete this gigantic work.

Furthermore, I am indebted to the selfless and devoted personal interests and efforts of Mr Kashif Rehman Khan, Mr Adeel Niaz and Mr Abdul Rasheed who not only helped me in completing this book but also provided me with a rare opportunity to learn more. Obliged acknowledgements are due to the resources like websites and articles which I consulted.

I am also thankful to my wife and other family members who extended their complete cooperation in the completion of this project.

I hope that this endeavour will prove beneficial to all CSS students and will help them overcome obstacles of their examination.

Finally, any suggestion towards improvement of this book, any unintentional mistake pointed out by the reader will be highly appreciated.

Thank you.

**Zahid Ashraf**

## **CSS / PMS SYLLABUS ENGLISH (PRECIS & COMPOSITION)**

**(100 Marks)**

The examination in this subject will be based upon a paper carrying 100 marks to Test the candidate's abilities to handle Précis Writing, Reading Comprehension, Sentence Structuring, Translation, Grammar and Vocabulary, etc.

### **I. Précis Writing (20 marks)**

A careful selected passage with an orientation of generic understanding and enough flexibility for compression shall be given for précising and suggesting an appropriate title. Out of the total 20 marks allocated to this question, 15 shall go to précising the text and 5 to suggesting the title.

### **II. Reading Comprehension (20 marks)**

A carefully selected passage that is rich in substance but not very technical or discipline-specific shall be given, followed by five questions, each carrying 4 marks.

### **III. Grammar and Vocabulary (20 marks)**

Correct usage of Tense, Articles, Prepositions, Conjunctions, Punctuation, Phrasal Verbs, Synonyms and Antonyms etc.

### **IV. Sentence Correction (10 marks)**

The sentences shall be given each having a clear structural flaw in terms of grammar or punctuation. The candidates shall be asked to rewrite them with really needed correction only, without making unnecessary alterations. No two or more sentence should have exactly the same problem, and 2-3 sentences shall be based on correction of punctuation marks.

### **V. Grouping of Words (10 marks)**

A random list of twenty words of moderate standard (neither very easy nor utterly unfamiliar) shall be given, to be grouped by the candidates in pairs of those having similar or opposite meaning, as may be clearly directed in the question.

**VI. Pairs of Words**

(10 marks)

Ten pairs shall be given of seemingly similar words with different meanings, generally confused in communication, for bringing out the difference in meaning of any five of them by first explaining them in parenthesis and then using them in sentences.

**VII. Translation**

(10 marks)

Ten short Urdu sentences involving structural composition, significant terms and figurative/idiomatic expressions shall be given, to be accurately translated into English.

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# PRÉCIS WRITING

## Introduction

A précis (pronounced "prā'sē") is a short summary of a book or short story. Usually, it is one-sixth the length of the original story. That is, it should have one page for every six pages in the original book or story. In one sense a précis is similar to a book report — the student recounts the basic narrative of the story or the basic arguments of the paper.

The précis is valuable because it forces the student to express a story or a thesis in his or her own words. This is the level of comprehension. Being able to restate something using one's own words indicates an understanding of the original story or paper. Teachers, therefore, use a précis to determine whether a student understands what has been read.

The précis also provides the student with a concise review of the material read. It is by definition a summary and often there is not enough time to study the original story or paper; a précis gives the student material about the original text read.

Here are some tips to consider when reading a text and then writing a précis:

- Take notes while reading, especially when reading non-fiction. The topic sentences of non-fiction articles can be collected and will form the skeleton of the précis.
- When reading fiction, look for the plot structure: exposition, inciting moment, crisis, moment of final suspense, and denouement. These events constitute a précis of a story.
- Identify the conflict(s) in the story. Include only those things which develop and/or resolve the conflict.
- Avoid interjecting personal opinions. The purpose of a précis is to summarise another person's story or argument, not to tell about your "favourite part" of the story. (A précis is not the same thing as a "response" paper.)

- Do not use any examples not used in the original paper; do not add support or question the author's arguments.
- The précis is meant to be a summary; however, make sure the key points of the paper or the important events in the story are included and clearly explained (without changing the intent of the original paper or story).
- The précis is meant to be a summary; therefore keep it simple and short.

As serious academic writers, you will have to read and remember large amounts of prose (and poetry) along with scientific and social studies articles as well. In many of your courses, you are probably able to memorise facts and key statements with relative ease, but in English courses and others which also require close, critical reading, you are asked to go a step further, i.e. to present the informing argument and to reproduce the logical development of the argument in your own words.

In order to demonstrate that you have assimilated the central argument and proof of another scholar's critical interpretation, you must be able to summarise and even compose a précis of an argument.

**What actually happens when you write a précis?**

First, you must understand the complete work so that you can abstract the central argument and express it cogently and completely. Next, you must develop the argument exactly as the writer has presented it and reduce the work by 75-80% of its size. Of course, this is possible when you consider exactly how you "learn" to read the work.

The key word here is *assimilation*. When you read the material, it is probable that you will understand only those parts which have associations within your own experience (intellectual, emotional, physical, etc.)

How you actually go about writing a précis depends largely on your ability to restate the writer's central ideas after you have assimilated them in your own mind.

### **Important rules**

1. Read the article many times most carefully.
2. Write a précis of the article in which you state the entire argument and present the logical progression (the development) of the argument.

3. Reduce the article to one-third of its original length and omit nothing from the essential argument. This is, in reality, the key to the whole enterprise!
4. Type the précis and begin with your abstraction of the central, informing idea of the article. Having understood and written the central idea, present the essential argument in as cogent manner as possible.

(Clue: Once you have assimilated the article through the illustrations and examples the writer uses to make his/her abstract ideas concrete, you do not have to include these in your précis!)

5. Here is a central rule:

Do not copy a single sentence from the article! You may use key words and phrases only when you are expressing ideas which are technically précis or when you feel comfortable using the writer's own words.

Finally, in order to complete this assignment, you will have to read the work most carefully, ask questions about the work repeatedly, and reach into your own experiences so that you can shape most cogently the writer's concepts!

A précis is a summary of a book or article in which the author's story or argument is accurately and fairly reproduced, but in the student's own words.

It recounts the basic narrative of the story (if fiction) or the basic arguments of the book or article (if non-fiction) in 1/3 of the original length.

This is beneficial to you as a student because it maximises your comprehension of the document.

As Michael Seiferth at Palo Alto College puts it,

*"Your ability to write the précis is central to the basics of analysis, synthesis, comparison, and other key, higher order thinking skills absolutely required for your success in college and in the profession or career you have chosen when you graduate."*

### How to write précis

1. Read the article once.
2. Read the article at least once more (preferably two to three times, depending on length), mapping out the author's

argument.

3. Take the resulting argument "map" and re-write it in your own words to the required page length.

### **Remember**

- This is not a reflection paper or book report - it's an exact replica of the original, but shorter, and in different words.
- Try not to quote the text, and limit paraphrasing unless absolutely necessary (that is, unless there's no other way to say it).
- Don't add any opinion or new examples.
- Don't use expressions like "This passage says..." or "According to the author...". You don't want to "stand apart" from the document, but to reproduce its intent, tone, style and mood in different words.

### **Tips for writing a précis of fiction**

- Look especially for plot structure: the exposition, inciting incident, crisis and final resolution.
- Identify the conflict in the story and only include that which develops or resolves the conflict.

### **Tips for writing a précis of non-fiction**

- Identify the topic sentences through the document (check the introduction and conclusion to each section). This will likely provide most of your précis skeleton.

## **UNSOLVED EXERCISES**

## EXERCISE NO. 1

To further flesh out Aristotle's theory of universals, it is useful to consider how the theory might satisfy the constraints on theories of universals listed in the problem of universals article.

First of all, on Aristotle's view, universals can be instantiated multiple times. Aristotle stresses, after all, the one and the same universal, applehood (say), that appears in each apple. Common sense might detect a problem here. (The problem can arise for other forms of realism about universals, however.) Namely, how can we make sense of exactly the same thing being in all of these different objects? That after all is what the theory says; to say that different deserts, the Sahara, the Atacama, and the Gobi are all dry places, is just to say that exactly the same being, the universal dryness, occurs at each place. Universals must be awfully strange entities if exactly the same universal can exist in many places and times at once, or so one might think. But maybe that's not so troubling; it seems troubling if we expect universals to be like physical objects, but remember, we are talking about a totally different category of being. So a common defence of realism (and hence of Aristotle's realism) is that we should not expect universals to behave as ordinary physical objects do. Maybe then it is not so strange, then, to say that exactly the same universal, dryness, occurs all over the earth at once; after all, there is nothing strange about saying that different deserts can be dry at the same time. The question is whether this could still be said if the earth had only one biosphere.

Are Aristotelian universals abstract? And are they, then, what we conceive of when we conceive of abstract objects such as redness? It will help to explain something about how we form concepts, according to Aristotle. We might think of a little girl just forming the concept of human beings. How does she do it? When we form the concept of a universal on Aristotle's theory, we abstract from a lot of the instances we come across. We as it were mentally extract from each thing the quality that they all have in common. So how does the little girl get the concept of a human being? She learns to ignore the details, tall and short, black and white, long hair and short hair, male and female, etc.; and she pays attention to the thing that they all have in common, namely, humanity. On Aristotle's view, the universal humanity is the same in all humans (i.e. all humans have that exact same type in common); and this allows us to form a concept of humanity that applies to all humans.

## EXERCISE NO. 2

Well, then, learn to regard yourselves kings of circumstances. It is true that circumstances often make the man, but it is also true that man often makes circumstances. That being the cause, the better plan in life is to work so as to create and influence circumstances and not to allow yourselves to be depressed by defeat or obstacles.

Take courage, be hopeful in all your undertakings and act in a mainly self-restraint spirit. He who does so alone succeeds. Man who advocated great reforms and undertook to make their people great, began to be under the great difficulties but in the end they triumphed, because they had faith without relying on the others for help. And hence it is that we are so often told and told very truly—that faith can move mountains. Bear in mind my younger friends; and from now, when you are young and can more easily acquire good habits than when you grow to be man, begin to acquire.

## EXERCISE NO. 3

The mystery of Napoleon's career was this, that under all difficulties and discouragements, he pressed on. It solves the problem of all heroes, it is the rule by which to weigh rightly all wonderful success and triumphs, marches to fortune and genius. It should be the motto of all, old and young, high and low, fortunate and unfortunate so called. Never despair; never be discouraged, however dark the way, however great the difficulties, and repeated the failures. If fortune has played false with you today, it will play true to yourself tomorrow. If your riches have taken wings and left you, do not weep your life away, but be up and doing and retrieve the loss by new energy and new action. If an unfortunate bargain has deranged your business, do not fold your arms, and give up all as lost; but stir yourself, and work all the more vigorously.

## EXERCISE NO. 4

The essence of poetry is that it deals with events which concern a large number of people and can be grasped not as immediate personal experience but as matter known largely from heresy and presented in simplified and often abstract forms. It is thus the antithesis of all poetry which deals with the special, individual activity of the self and tries to present this as specially, and as individually as it can. The poet who deals with public themes may himself be affected, even deeply, by contemporary events at some point in his own being, but to see them in their breadth and depth he must rely largely on what he hears from other

men and from mass instruments of communication. From the start his impulse to write about them is different from any impulse to write about his own affairs. It may be just as strong and just as compelling, but it is not of the same kind. He has to give his own version of something which millions of others may share with him, and however individual he may wish to be, he cannot avoid relying to a large extent on much that he knows only from second hand.

Fundamentally, this may not matter, for after all what else did Shakespeare do: but the political poet does not contract an imaginary past; he attempts to grasp and interpret a vast present. Between him and his subject there is a gap which he can never completely cross, and all his attempts to make events part of himself must be to some extent hampered by recalcitrant elements in them, which he does not understand or cannot assimilate or find irrelevant to his creative task. In such poetry selection which is indispensable to all art, has to be made from an unusually large field of possibilities and guided by an exacting sense of what really matters and what does not. On one side he may try to include too much and lose himself in issues where he is not imaginatively at home, on the other side he may see some huge event merely from a private angle which need not mean much to others. Political poetry oscillates between these extremes, and its history in our time has been largely attempts to make the best of one or the other of them or to see what compromises can be made between them.

### EXERCISE NO. 5

Up to a point the second German War resembled the first. Each began with a German bid for power which almost succeeded in spite of the opposition of France and Great Britain. In each the United States came to the rescue after year of neutrality. Each ended with a German defeat. But the differences were easier to see than the resemblances. The powers were differently grouped.

Italy and Japan were on the German side, Russia was neutral until the Germans attacked across what had been, to begin with, Poland and Baltic States. The second war lasted even longer than the other. It pressed harder on the civilian population. After a period of restraint, perhaps, intended to conciliate American opinion, both sides dropped bombs from the air, without respect for the nature of the targets, wherever the officers concerned expected to cause the greatest effect. In Great Britain, 60,000 civilians were killed. Though the Island was not invaded, the population was more directly involved than it was in any former war. Children and others were evacuated from towns into the country. Food

supplies ran so short that, at the worst, even potatoes were rationed. Of all the states opposed to Germany, Great Britain was the only one which fought throughout the war. The resources of the nation were concentrated in the war effort more completely than those of any other nation on either side. Labour for women as well as men, became compulsory. Nevertheless, once the war reached its full severity in the west, eight months after it was declared, there was less disunion between classes and interests than in any other five years within living memory.

Fighting spread all over the world. The Pacific was as vital a theatre as Europe. Scientists, especially Physicists, made revolutionary discoveries during the war, not only in the fields of weapons and defence against them, but in supply, transport, and control in action. Strange to say the fight services suffered fewer causalities than in 1914-18: 3000,000 of the armed forces and 35,000 of the navy were killed. There was nothing like the trench warfare of former war, though there was almost every other sort of warfare, from mechanized war of movement in the North African desert to hand to hand jungle fighting in Burma. Both sides experimented and built up stocks for gas - warfare and biological warfare, but neither side used them. (George Clark: English History: a survey)

### EXERCISE NO. 6

As a kind of footnote I should comment that there are those who doubt whether it is within the power of science to ensure over a prolonged period freedom from destitution and famine for mankind. The argument is the old one of Malthus, that in the race between increasing population and increasing production, population must eventually win. Those of us who decline to accept this pessimistic view recognise the difficulty of the practical problem of meeting the needs of an ever-expanding population. We have, however, greater faith in human resourcefulness. We note that it is not only in the technology of production and medicine that the present generation differs so greatly from the one before. A similar rapid change is likewise occurring the thinking of masses of people. This change is brought about partly by experience with technology and partly by more widespread education. Here lies a new realm in which dramatic advance is being made.

The hope for the longer future lies in a growing understanding of the conditions for the good life of man in a world of science and technology, and the acceptance of a morality that is consistent with these conditions. With the widespread thought now being given to such

problems by persons whose thinking is schooled to rely on reason and tested fact. It is evident that advance from this angle will also appear. Youth may, for example, consider these remarks as an effort to see in truer perspective the type of ideals that are appropriate to the age of science. Many are those who are now sharing to this exploration of human values.

The great question is whether such understanding of human goals and the corresponding development of morals can be achieved before the forces seen by Malthus, and emphasised so forcefully by recent writers, overwhelm the efforts of the pioneers in this new and critical field. I do not believe that this is inevitable. I am confident of man's ability to meet and solve this ethical problem that is so vital to the success of his effort to achieve physical and spiritual freedom.

It is relevant that as I analyse the reasons for my faith in man's eventual ability to meet this critical problem. I find that prominent in my mind is the confidence that God who made us holds for us an increasing density, to be achieved through our own efforts in the world setting that he supplies. This observation is significant in the present setting because it is my strong impression that most of those who have the firm faith in man's advancement likewise have a religious basis for their faith. If this impression is valid its consequence is clear. It means that it is men and women of religious faith on whom we must primarily rely to work strongly toward achieving a favourable world society. It means also that those of religious faith because of their faith have a better chance of survival, a fact that has a bearing on the attitude that may be expected in the society of the future.

### EXERCISE NO. 7

Man is pre-eminently an animal good a gadgets. However, there is reason for doubting his good judgment in their utilization.

Perhaps the first chemical process which man employed for his own service was combustion. First utilized to warm naked and chilled bodies. It was then discovered to be effective for scaring off nocturnal beasts of prey and an admirable agent for the preparation and preservation of food. Much later came the discovery that fire could be used in extracting and working metals and last of all that it could be employed to generate power. In ancient times man began to use fire as a weapon, beginning it incendiary torches and arrow and proceeding to explosives, which have been developed principally for the destruction of human beings and their works.

In the control and utilization of gases, the achievements of our species have not been commendable. One might begin with air, which man breathes in common with other terrestrial vertebrates. He differs from other animals in that he seems incapable of selecting the right kind of air for breathing. Man is forever doing things, which foul the air and poisoning himself by his own stupidity. He pens himself up in a limited air space and suffocates; he manufactures noxious gases which accidentally or intentionally displace the air and remove him from the ranks of the living; he has been completely unable to filter the air of the disease germs, which he breathes to his detriment; he and all his works are powerless to prevent a hurricane or to withstand its force. Man has indeed been able to utilize the power of moving air currents to a limited extent and to imitate the flight of birds, with the certainty of eventually breaking his neck if he tries it.

Man uses water much in the same way as other animals; he has to drink it constantly, washes in it frequently, and drowns in it occasionally — probably oftener than other terrestrial vertebrates. Without water, he dies as miserably as any other beast and with too much of it, as in floods, he is equally unable to cope. However, he excels other animals in that he has learned to utilise water power.

But it is rather man's lack of judgment in the exercise of control of natural resources which would disgust critics of higher intelligence, although it would not surprise the apes. Man observes that the wood of trees is serviceable for constructing habitation and other buildings. He straightaway and recklessly denudes the earth of forests, insofar as he is able. He finds that the meat and skins of the bison are valuable and immediately goes to work to exterminate the bison. He allows his grazing animals to strip the turf from the soil so that it is blown away and fertile places become deserts. He clears for cultivation and exhausts the richland by stupies planting. He goes into wholesale production of food, cereals, fruits and livestock and allows the fruits of his labour to rot or to starve because he has not provided any adequate method of distributing them or because no one can pay for them. He invents machines which do the work of many men, and is perplexed by the many men who are out of work. It would be hard to convince judges of human conduct that man is not an economic fool.

### EXERCISE NO. 8

What virtues must we require of a man to whom we entrust directing of our affairs? About all, a sense of what is possible. In politics it is useless to formulate great and noble projects if, due to the existing

state of the country, they cannot be accomplished. The impulses of a free people are at all times a parallelogram of forces. The great statesman realises precisely what these forces are and says to himself without ever being seriously mistaken: "I can go just so far and no farther." He does not allow himself to favour one class, foreseeing the inevitable reactions of the neglected groups. A prudent doctor does not cure his patient of a passing complaint with a remedy that produces a permanent disease of the liver; and a judicious statesman neither appeases the working class at the risk of angering the bourgeoisie, nor does he indulge the bourgeoisie at the expense of the working class. He endeavours to regard the nation as a great living body whose organs are interdependent. He takes the temperature of public opinion every day, and if the fever increases he sees to it that the country rests.

Though he may fully appreciate the power of public opinion, a forceful and clever statesman realises that he can influence it fairly easily. He has calculated the people's power to remain indifferent to his efforts; they have their moment of violence, and their angry protests are legitimate if the Government brings poverty on them, takes away their traditional liberty, or seriously interferes with their home life. But they will allow themselves to be led by a man who knows where he is going and who shows them clearly that he has the nation's interest at heart and that they may have confidence in him.

The sense of what is possible is not only the ability to recognise that certain things are impossible — a negative virtue — but also to know that, to a courageous man, things which appear to be very difficult are in fact possible. A great statesman does not say to himself: "This nation is weak," but "This nation is asleep: I shall wake it up. Laws and institutions are of the people's making; if necessary, I shall change them."

But above all, the determination to do something must be followed by acts, not merely words. Mediocre politicians spend most of their time devising schemes and preaching doctrines. They talk of structural reforms, they invent faultless social systems and formulate plans for perpetual peace. In his public speeches the true statesman knows how, if necessary, to make polite bows to new theories and to pronounce ritualistic phrases for the benefit of those who guard temple gates; but he actually occupies himself by taking care of the real needs of the nation. He endeavours to accomplish definite and precise objectives in ways that seem best to him. If he finds obstacles in his path, he makes detours. Vanity, intellectual pride, and a feeling for system are serious handicaps to the politician. Some party leaders are ready to sacrifice the

country for a theory or a set of principles. The true leader says: "Let the principles go but I must save the nation."

### EXERCISE NO. 9

The present-day industrial establishment is a great distance removed from that of the last century or even of twenty-five years ago. This improvement has been the result of a variety of forces — government standards and factory inspection; general technological and architectural advance by substituting machine power for heavy or repetitive manual labour, the need to compete for a labour force; and union intervention to improve working conditions in addition to wages and hours.

However, except where the improvement contributed to increased productivity, the effort to make work more pleasant has had to support a large burden of proof. It was permissible to seek the elimination of hazardous, unsanitary, unhealthful, or otherwise objectionable conditions of work. The speedup might be resisted to a point. But the test was not what was agreeable but what was unhealthful or, at a minimum, excessively fatiguing. The trend towards increased leisure is not reprehensible, but we resist vigorously the notion that a man should work less hard on the job. Here older attitudes are involved. We are gravely suspicious of any tendency to expend less than the maximum effort, for this has long been a prime economic virtue.

In strict logic there is as much to be said for making work pleasant agreeable as for shortening hours. On the whole, it is probably as important for a wage-earner to have pleasant working conditions as a pleasant home. To a degree, he can escape the latter but not the former — though no doubt the line between an agreeable tempo and what is flagrant feather-bedding is difficult to draw. Moreover, it is a commonplace of the industrial scene that the dreariest and most burdensome tasks, requiring as they do a minimum of thought and skill frequently have the largest number of takers. The solution to this problem lies, as we shall see presently, in driving up the supply of crude manpower at the bottom of the ladder. Nonetheless, the basic point remains, the case for more leisure is not stronger on purely *prima facie* grounds than the case for making labour-time itself more agreeable. The test, it is worth repeating, is not the effect on productivity. It is not that men produce more in fewer hours than they would in more. Rather it is whether fewer hours are always to be preferred to more but pleasant ones.

## EXERCISE NO. 10

Those who regard the decay of civilisation as something quite normal and natural console themselves with the thought that it is not civilisation, but a civilisation, which is falling a prey to dissolution, that this will be a new age and a new race in which there will blossom a new civilisation. But that is a mistake. The earth no longer has in reverse, as it had once, gifted peoples as yet unused, who can relieve us and take our place in some distant future as the leader of our spiritual life. We already know all those that the earth has to dispose of. There is not one among them which is not already taking such a part in our civilization that its spiritual fate is determined by our own. All of them; the gifted and the un-gifted; the distant and the near; have felt the influence of those forces of barbarism which are yet working among us. All of them are, like ourselves, diseased, and only as we recover can they recover.

It is not the civilisation of a race, but that of mankind, present and future alike, that we must give up as lost, if belief in the rebirth of our civilization is a vain thing. But it need not be so given up. If the ethical is the essential element in civilization, decadence changes into renaissance as soon as ethical activities are set to work again in our convictions and in the ideas which we undertake to stamp upon reality. The attempt to bring this about is well worth making, and it should be worldwide. It is true that the difficulties that have to be reckoned with-in this undertaking are so great that only the strongest faith in the power of the ethical spirit will let us venture on it.

Again the renewal of civilisation is hindered by the fact that it is so exclusively the individual personality which must be looked to as the agent in the new movement.

The renewal of civilization has nothing to do with movements which bear the character of the experiences of the crowd, these are never anything but reactions to external happenings. But civilization can only revive when there shall come into being in a number of individuals a new tone of mind independent of the one prevalent among the crowd and in opposition to it, a tone of mind which gradually wins influence over the collective one, and in the end determine its character. It is only an ethical movement which can rescue us from the slough of barbarism, and the ethical comes into existence only in individuals.

The final decision as to what the future of a society shall be depends not only how near its organization is to perfection, but on the degrees of worthiness in its individual members. The most important, and yet the least easily determinable, element in history is the series of

unobtrusive general changes which take place in the individual dispositions, and that is why it is so difficult to understand thoroughly the men and events of past times. The character and worth of individual among the mass and the way they work themselves into membership of the whole body receiving influences from it and giving others back, we can even today only partially and uncertainly understand.

One thing, however, is clear. Were the collective body works more strongly on the individual than the latter does upon it? The result is deterioration because the noble element on which everything depends, namely the spiritual and moral worthiness of the individual is thereby necessarily constricted and hampered. Decay of the spiritual and moral life then sets in which renders society incapable of understanding and solving the problems which it has to face. Therefore, sooner or later, it is involved in catastrophe, and that is why it is the duty of individuals to a higher conception of their capabilities and undertake the function which only the individual can perform, that of producing new spiritual-ethical ideas. If this does not come about many times over nothing can save us..

### EXERCISE NO. 11

"I was a firm believer in democracy, whereas he (D. H. Lawrence) had developed the whole philosophy of Fascism before the politicians had thought of it. "I don't believe," he wrote, "in democratic control. I think the working man is fit to elect governors or overseers for his immediate circumstances, but for no more. You must utterly revise the electorate. The working man shall elect superiors for the things that concern him immediately, no more. From the other classes, as they rise, shall be elected the higher governors. The thing must culminate in one real head, as every organic thing must — no foolish republics with no foolish presidents, but an elected king, something like Julius Caesar." He, of course, in his imagination, supposed that when a dictatorship was established he would be the Julius Caesar. This was the part of the dream-like quality of all his thinking. He never let himself bump into reality. He would go into long tirades about how one must proclaim "the truth" from a soap box? No: That would be far too dangerous (odd streaks of prudence emerged in him from time to time). Well, I said, what would you do? At this point he would change the subject.

Gradually, I discovered that he had no real wish to make the world better, but only to indulge in eloquent soliloquy about how bad it was. If anybody heard the soliloquies so much the better, but they were designed at most to produce a little faithful band of disciples who could

sit in the deserts of New Mexico and feel holy. All this was conveyed to me in the language of a Fascist dictator as what I must preach, the "must" having thirteen underlinings."

(Lord Russell)

### EXERCISE NO. 12

"The Greatest civilization before ours was the Greek. They, too, lived in a dangerous world. They were a little, highly civilized people, surrounded by barbarous tribes and always threatened by the greatest Asian power Persia. In the end, they succumbed, but the reason they did was not that the enemies outside were so strong, but that their spiritual strength had given way. While they had it, they kept Greece unconquered. Basic to all Greek achievements was freedom. The Athenians were the only free people in the world. In the great empires of antiquity — Egypt, Babylon, Assyria, Persia — splendid though they were with riches and immense power, freedom was unknown. The idea of it was born in Greece, and with it Greece was able to prevail against all the manpower and wealth arrayed against her. At Marathon and at Salamis overwhelming numbers of Persians were defeated by small Greek forces. It was proved there that one free man was superior to many submissively obedient subjects of a tyrant. And Athens, where freedom was the dearest possession, was the leader in those amazing victories.

Greece rose to the very height, not because she was big, she was very small; not because she was rich, she was very poor; not even because she was wonderfully gifted. So doubtless were others in the great empires of the ancient world who have gone their way leaving little for us. She rose because there was in the Greeks the greatest spirit that moves in humanity, the spirit that sets men free."

### EXERCISE NO. 13

The attention we give to terrorism often seems disproportionate to its real importance. Terrorism incidents make superb copy for journalists, but kill and maim fewer people than road accidents. Nor is terrorism politically effective. Empires rise and fall according to the real determinants of politics — namely overwhelming force or strong popular support — not according to a bit of mayhem caused by isolated fanatics whom one would take seriously enough to vote for it. Indeed, the very variety of incidents that might be described as "terrorism" has been such as to lead critics to suggest that no single subject for investigation exists at all. Might we not regard terrorism as a kind of

minor blotch on the skin of an industrial civilisation whose very heart is filled with violent dreams and aspirations. Who would call in the dermatologist when the heart itself is sick.

But popular opinion takes terrorism very serious indeed and popular opinion is probably right. For the significance of terrorism lies not only in the grotesque nastiness of terroristic outrages but also in the moral claims they imply. Terrorism is the most dramatic exemplification of the moral fault of blind wilfulness. Terrorism is a solipsistic denial of the obligation of self-control we all must recognise when we live in civilized communities.

Certainly the sovereign high road to misunderstanding terrorism is the pseudo-scientific project of attempting to discover its causes. Terrorists themselves talk of the frustrations which have supposedly necessitated their actions but to transform these facile justifications into scientific hypotheses is to succumb to the terrorists own fantasies. To kill and maim people is a choice people make, and glib invocations of necessity are baseless. Other people living in the same situation see no such necessity at all. Hence, there are no "causes" of terrorism; only decision to terrorize. It is a moral phenomenon and only a moral discussion can be adequate to it.

#### EXERCISE NO. 14

An important part of management is the making of rules. As a means of regulating the functioning of an organization so that most routine matters are resolved without referring each issue to the manager they are an essential contribution to efficiency. The mere presence of carefully considered rules has the double-edged advantage of enabling workers to know how far they can go, what is expected of them and what channels of action to adopt on the one side, and, on the other, of preventing the management from behaving in a capricious manner. The body of rules fixed by the company for itself acts as its constitution which is binding both on employees and employers, however, it must be remembered that rules are made for people, not people for rules. If conditions and needs change rules ought to change with them. Nothing is sadder than the mindless application of rules which are outdated and irrelevant. An organization suffers from mediocrity if it is too rule-bound. People working in will do the minimum possible. It is called "working to rule" or just doing enough to ensure that rules are not broken. But this really represents the lowest level of the employer/employee relationship and an organization affected by this is in an unhappy condition indeed. Another important point in rule-making is to

ensure that they are rules which can be followed. Some rules are so absurd that although everyone pays lip-service to them, no one really bothers to follow them. Often the management knows this but can do nothing about it. The danger of this is, if a level of disrespect for one rule is created this might lead to an attitude of disrespect for all rules. One should take it for granted that nobody likes rules, nobody wants to be restricted by them, and given a chance, most people will try and break them. Rules which cannot be followed are not only pointless, they are actually damaging to the structure of the organization.

### EXERCISE NO. 15

Objectives pursued by organizations should be directed to the satisfaction of demands resulting from the wants of mankind. Therefore, the determination of appropriate objectives for organised activity must be preceded by an effort to determine precisely what their wants are. Industrial organizations conduct market studies to learn what consumer goods should be produced. City Commission makes surveys to ascertain what civic projects would be of most benefit. Highway Commissions conduct traffic counts to learn what constructive programmes should be undertaken. Organizations come into being as a means for creating and exchanging utility. Their success is dependent upon the appropriateness of the series of acts contributed to the system. The majority of these acts is purposeful, that is, they are directed to the accomplishment of some objective. These acts are physical in nature and find purposeful employment in the alteration of the physical environment. As a result, utility is created, which, through the process of distribution, makes it possible for the cooperative system to endure.

Before the Industrial Revolution most cooperative activity was accomplished in small owner-managed enterprises, usually with a single decision maker and simple organizational objectives. Increased technology and the growth of industrial organisations made necessary the establishment of a hierarchy of objectives. This, in turn, required a division of the management function until today a hierarchy of decision maker exists in most organizations.

The effective pursuit of appropriate objectives contributes directly to the organizational efficiency. As used here, efficiency is a measure of the want satisfying power of the cooperative system as a whole. Thus, efficiency is the summation of utilities received from the organization divided by the utilities given to the organization, as subjectively evaluated by each contributor.

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The function of the management process is the delineation of organizational objectives and the coordination of activity towards the accomplishment of these objectives. The system of coordinated activities must be maintained so that each contributor, including the manager, gains more than he contributes.

### **EXERCISE NO. 16**

Rural development lies at the heart of any meaningful development strategy. This is the only mechanism to carry the message to the majority of the people and to obtain their involvement in measures designed to improve productivity levels. Rural population exceeds 70 per cent of the total population of the country, despite a rapid rate of urbanization. Average rural income is 34 per cent less than per capita urban income. A large part of under-employment is still concealed in various rural activities, particularly in the less-developed parts of the country. For centuries, the true magnitude of poverty has been concealed from view by pushing a large part of it to the rural areas. This set in motion a self-perpetuating mechanism. The more enterprising and talented in the rural society migrated to the cities in search of dreams which were seldom realised. Such migrants added to urban squalor. The relatively more prosperous in the rural society opted for urban residence for different reasons. The rural society itself has in this way systematically been denuded of its more enterprising elements, as rural areas developed the character of a huge and sprawling slum. Development in the past has touched rural scene mainly via agricultural development programmes. These are essential and would have to be intensified. Much more important is a large scale expansion of physical and social infrastructure on the village scene. These included rural roads, rural water supply and village electrification as a part of the change in the physical environment and primary education and primary health care as the agents of social change. The task is to provide modern amenities as an aid for bringing into motion the internal dynamics of the rural society on a path leading to increase in productivity and self-help, changing the overall surrounding, while preserving coherence, integrated structure and the rich cultural heritage of the rural society.

### **EXERCISE NO. 17**

It is no doubt true that we cannot go through life without sorrow. There can be no sunshine without shade. We must not complain that roses have thorns, but rather be grateful that thorns bear

flowers. Our existence here is so complex that we must expect much sorrow and much suffering. Many people distress and torment themselves about the mystery of existence. But although a good man may at times be angry with the world, it is certain that no man was ever discontented with the world who did his duty in it. The world is a looking-glass; if you smile, it smiles, if your frown, it frowns back. If you look at it through a red glass, all seems red and rosy; if through a blue; all blue; if through a smoked one, all dull and dingy. Always try then to look at the bright side of things; almost everything in the world has a bright side. There are some persons whose smile, the sound of whose voice, whose very presence seems like a ray of sunshine and brightens a whole room. Greet everybody with a bright smile, kind words and a pleasant welcome. It is not enough to love those who are near and dear to us. We must show that we do so. While, however, we should be grateful, and enjoy to the full the innumerable blessings of life, we cannot expect to have no sorrows or anxieties. Life has been described as a comedy to those who think, and a tragedy to those feel. It is indeed a tragedy at times and a comedy very often, but as a rule, 'it is what we choose to make it. No evil, said Socrates, can happen to a good man, either in Life or Death.

### EXERCISE NO. 18

Climate influences labour not only by enervating the labourer or by invigorating him, but also by the effect it produces on the regularity of his habits. Thus, we find that no people living in very northern latitude have ever possessed that steady and unflinching industry for which the inhabitants of temperate regions are remarkable. In the more northern countries the severity of the weather, and, at some seasons, the deficiency of light, render it impossible for the people to continue their usual out-of-door employments. The result is that the working classes, being compelled to cease from their ordinary pursuits, are rendered more prone to desultory habits, the chain of their industry is, as it were, broken and they lose that impetus which long-continued and uninterrupted practice never fails to give. Hence, there arises a national character more fitful and capricious than that possessed by a people whose climate permits the regular exercise of their ordinary industry. Indeed so powerful is this principle that we perceive its operations even under the most opposite circumstances. It would be difficult to conceive a greater difference in government, laws, religion, and manners, than that which distinguishes Sweden and Norway, on the one hand, from Spain and Portugal on the other. But these four countries have one great

point in common. In all of them continued agriculturally industry is impracticable. In the two Southern countries labour is interrupted by the dryness of the weather and by the consequent state of the soil. In the northern countries the same effect is produced by the severity of the winter and the shortness of the days. The consequence is that these four nations, though so different in other respects, are all remarkable for a certain instability and fickleness of character.

### EXERCISE NO. 19

One of the fundamental facts about words is that the most useful ones in our language have many meanings. That is partly why they are so useful: they work overtime... Think of all the various things we mean by the word "foot" on different occasion: one of the lower extremities of the human body, a measure of verse, the ground about a tree, twelve inches, the floor in front of the stairs. The same is true of nearly every common noun or verb...

Considering the number of ways of taking a particular word, the task of speaking clearly and being understood would seem pretty hopeless if it were not for another very important fact about language. Though a word may have many senses, these senses can be controlled, up to a point, by the context in which the word is used. When we find the word in a particular verbal setting – we can usually decide quite definitely which of the many senses of the word is relevant. If a poet says his verse has three feet, it doesn't occur to you that he could mean it's a yards long or is three-legged (unless perhaps you are a critic planning to puncture the poet with a pun about his "lumping verse"). The context rules out these maverick senses quite decisively.

### EXERCISE NO. 20

The incomparable gift of brain, with its truly amazing powers of abstraction, has rendered obsolete the slow and sometimes clumsy mechanisms utilised by evolution so far. Thanks to the brain alone, man, in the course of three generations only, has conquered the realm of air, while it took hundreds of thousands of years for animals to achieve the the range of our sensory organs has been increased a million fold, far beyond the wildest dreams, we have brought the moon within thirty miles of us, we see the infinitely small and see the infinitely remote, we hear the inaudible, and we have dwarfed distance and killed physical time. We have succeeded in understanding them thoroughly. We have

put to shame the tedious and time-consuming methods of trial used by Nature, because Nature has finally succeeded in producing masterpieces in the shape of the human brain. But the great laws of evolution are still active, even though adaptation has lost its importance as far as we are concerned. We are now responsible for the progress of evolution. We are free to destroy ourselves if we misunderstand the meaning and the purpose of our victories. And we are free to forge ahead, to prolong evolution, to cooperate with God if we perceive the meaning of it all, if we realise that it can only be achieved through a whole-hearted effort toward moral and spiritual development. Our freedom, of which we may be justly proud, affords us the proof that we represent the spearhead of evolution: but it is up to us to demonstrate, by the way in which we use it, whether we are ready yet to assume the tremendous responsibility which has befallen us almost suddenly.

### EXERCISE NO. 21

In dark days, men need a clear faith and a well-grounded hope; and as the outcome of these, the calm courage which takes no account of hardships by the way. The times through which we are passing have afforded to many of us a confirmation of our faith. We see that the things we had thought evil are really evil, and we know more definitely than we ever did before the directions in which men must move if a better world is to arise on the ruins of the one which is now hurling itself into destruction. We see that men's political dealings with one another are based on wholly wrong ideals, and can only be saved by quite different ideals from continuing to be a source of suffering, devastation, and sin.

Political ideals must be based upon ideals for the individual life. The aim of politics should be to make the lives of individuals as good as possible. There is nothing for the politician to consider outside or above the various men, women, and children who compose the world. The problem of politics is to adjust the relations of human beings in such a way that each may have as much of good in his existence as possible. And this problem requires that we should first consider what it is that we think good in the individual life.

To begin with, we do not want all men to be alike. We do not want to lay down a pattern or type to which men of all sorts are to be made by some means or another to approximate. This is the ideal of the impatient administrator. A bad teacher will aim at imposing his opinion, and turning out a set of pupils all of whom will give the same definite answer on a doubtful point. Mr. Bernard Shaw is said to hold that Trilus and Cressida

is the best of Shakespeare's plays. Although I disagree with this opinion I should welcome it in a pupil as a sign of individuality; but most teachers would not tolerate such a heterodox view. Not only teachers, but all commonplace persons in authority, desire in their subordinates that kind of uniformity which makes their actions easily predictable and never inconvenient. The result is that they crush initiative and individuality when they can, and when they cannot, they quarrel with it.

### EXERCISE NO. 22

I find that our greatest vices derive their first propensity from our most tender infancy, and that our principal education depends upon the nurse. Mothers are mightily pleased to see a child writhe off the neck of a chicken, or to please itself with hurting a dog or a cat; and such wise fathers there are in the world, who look upon it as a notable mark of a martial spirit, when they hear a son miscall, or see him domineer over a poor peasant, or a lackey, that dares not reply, nor turn again; and a great sign of wit, when they see him cheat and overreach his play fellow by some malicious treachery and deceit. Yet these are the true seeds and roots of cruelty, tyranny, and treason; they bud and put out there, and afterward shoot up vigorously, and grow to prodigious bulk, cultivated by custom. And it is a very dangerous mistake to excuse these vile inclinations upon the tenderness of their age, and the triviality of the subject; it is nature that speaks, whose declaration is then more sincere, and inward thoughts more undisguised, as it is more weak and young; secondly, the deformity of cozenage does not consist nor depend upon the difference between crowns and pins; but I rather hold it more just to conclude thus: why should he not cozen in crowns since he does it in pins, than as they do, who say they only play for pins, they would not do it if it were for money? Children should carefully be instructed to abhor vices for their own contexture; and the natural deformity of those vices ought so to be represented to them, that they may not only avoid them in their actions, but especially so to abominate them in their hearts, that the very thought, should be hateful to them, with what mask so ever they may be disguised.

### EXERCISE NO. 23

We know a great many things concerning ourselves which we cannot know nearly so directly concerning animals or even other people. We know when we have a toothache, what we are thinking of, what dreams we have when we are asleep, and a host of other occurrences which we only know about others when they tell us of them, or

otherwise make them inferable by their behaviours. Thus, so far as knowledge of detached facts is concerned, the advantage is on the side of self-knowledge as against external observation. But when we come to the analysis and scientific understanding of the facts, the advantages on the side of self-knowledge become far less clear. We know, for example, that we have desires and beliefs, but we do not know what constitutes a desire or a belief. The phenomena are so familiar that it is difficult to realise how little we really know about them. We see in animals, and to a lesser extent in plants, behaviour more or less similar to that which, in us, is prompted by desires and beliefs, and we find that, as we descend in the scale of evolution, behaviour becomes simpler, more easily reducible to rule, more scientifically analyzable and predictable. And just because we are not misled by familiarity we find it easier to be cautious in interpreting behaviour when we are dealing with phenomena remote from those of our own minds. Moreover, introspection as psychoanalysis has demonstrated, is extraordinarily fallible even in cases where we feel

- a high degree of certainty. The net result seems to be that, though self-knowledge has a definite and important contribution to make to psychology, it is exceedingly misleading unless it is constantly checked and controlled by the test of external observation, and by the theories which such observation suggests when applied to animal behaviour. On the whole, therefore, there is probably more to be learnt about human psychology from animals than about animal psychology from human beings; but this conclusion is one of degree, and must not be pressed beyond a point.

It is only bodily phenomena that can be directly observed in animals, or even, strictly speaking, in other human beings. We can observe such things as their movements, their physiological processes, and the sounds they emit. Such things as desires and beliefs, which seem obvious to introspection, are not visible directly to external observation. Accordingly, if we begin our study of psychology by external observation, we must not begin by assuming such things as desires and beliefs, but only such things as external observation can reveal, which will be characteristics of the movements and physiological processes of animals. Some animals, for example, always run away from light and hide themselves in dark places. If you pick up a mossy stone which is lightly embedded in the earth, you will see a number of small animals scuttling away from the unwonted daylight and seeking again the darkness of which you have deprived them. Such animals are sensitive to light, in the sense that their movements are affected by it; but it would be rash to infer that they have sensations in any way analogous to our

sensations of sight. Such inferences, which go beyond the observable facts, are to be avoided with the utmost care.

### EXERCISE NO. 24

For this reason greatness of soul is not fostered by those philosophies which assimilate the universe to man. Knowledge is a form of union of Self and not-Self; like all union, it is impaired by dominion, and therefore by any attempt to force the universe into conformity with what we find in ourselves. There is a widespread philosophical tendency towards the view which tells us that Man is the measure of all things, that truth is man-made, that space and time and the world of universals are properties of the mind, and that, if there by anything not created by the mind, it is unknowable and of no account for us. This view, if our previous discussions were correct, is untrue; but in addition to being untrue, it has the effect of robbing philosophic contemplation of all that gives it value, since it fetters contemplation to self. What it calls knowledge is not a union with the not-Self, but a set of prejudices, habits, and desires, making an impenetrable veil between us and the world beyond. The man who finds pleasure in such a theory of knowledge is like the man who never leaves the domestic circle for fear his word might not be law. The true philosophic contemplation, on the contrary, finds its satisfaction in every enlargement of the not-Self, in everything that magnifies the objects contemplated, and thereby the subject contemplating. Everything, in contemplation, that is personal or private, everything that depends upon habit, self-interest, or desire, distorts the object, and hence impairs the union which the intellect seeks. By thus making a barrier between subject and object, such personal and private things become a prison to the intellect. The free intellect will see as God might see, without a-here-and-now, without hopes and fears, without the trammels of customary beliefs and traditional prejudices, calmly, dispassionately, in the sole and exclusive desire of knowledge as impersonal, as purely contemplative, as it is possible for man to attain. Hence, also the free intellect will value more the abstract and universal knowledge into which the accidents of private history do not enter, than the knowledge brought by the senses, and dependent, as such knowledge must be, upon an exclusive and personal point of view and a body whose sense-organs distort as much as they reveal. The mind which has become accustomed to the freedom and impartiality of philosophic contemplation will preserve something of the same freedom and impartiality in the world of action and emotion. It will view its purposes and desires as parts of the whole, with the absence of insistence

that results from seeing them as infinitesimal fragments in a world of which all the rest is unaffected by any one man's deeds. The impartiality which, in contemplation, is the unalloyed desire for truth, is the very same quality of mind which, in action, is justice, and in emotion is that universal love which can be given to all, and not only to those who are judged useful or admirable. Thus, contemplation enlarges not only the objects of our thoughts, but also the objects of our actions and our affections: it makes us citizens of the universe, not only of one walled city at war with all the rest. In this citizenship of the universe consists man's true freedom, and his liberation from the thralldom of narrow hopes and fears.

### EXERCISE NO. 25

Bolshevism is internally aristocratic and externally militant. The Communists in many ways resemble the British public-school type: they have all the good and bad traits of an aristocracy which is young and vital. They are courageous, energetic, capable of command, always ready to serve the State; on the other hand, they are dictatorial, lacking in ordinary consideration for the plebs. They are practically the sole possessors of power, and they enjoy innumerable advantages in consequence. Most of them, though far from luxurious, have better food than other people. Only people of some political importance can obtain motor-cars or telephones. Permits for railway journeys, for making purchases at the Soviet stores (where prices are about one-fiftieth of what they are in the market), for going to the theatre, and so on, are, of course, easier to obtain for the friends of those in power than for ordinary mortals. In a thousand ways, the Communists have a life which is happier than that of the rest of the community. Above all, they are less exposed to the unwelcome attentions of the police and the extraordinary commission.

The Communist theory of international affairs is exceedingly simple. The revolution foretold by Marx, which is to abolish capitalism throughout the world, happened to begin in Russia, though Marxian theory would seem to demand that it should begin in America. In countries where the revolution has not yet broken out, the sole duty of a Communist is to hasten its advent. Agreements with capitalist States can only be make shifts, and can never amount on either side to a sincere peace. Not real good can come to any country without a bloody revolution: English Labour men may fancy that a peaceful evolution is possible, but they will find their mistake. Lenin told me that he hopes to see a Labour Government in England, and would wish his supporters to work for it, but solely in order that the futility of Parliamentarianism

may be conclusively demonstrated to the British working man. Nothing will do any real good except the arming of the proletariat and the disarming of the bourgeoisie. Those who preach anything else are social traitors or deluded fools.

### EXERCISE NO. 26

Modernity has created a world view in us that is primarily abstract, that is, we experience the world as composed of discrete, fragmented, and separable units. Abstraction is a difficult word to define; for our purposes, it is the idea that areas of existence and culture can be separated from, that is abstracted out of, other areas of existence and culture. In addition, we form social groups that are largely based on abstractions (corporations, nations, economic classes, religious preferences, race (which is really an abstract rather than a physical or biological category), sexual preferences, etc.) rather than real or biological relationships; as a result, membership in social groups tends to be unstable and transitory as one can easily move between social groups. This, again, creates a high sense of anxiety and tension; this anxiety results, on the one hand, in attempts within these abstract groups to define themselves as real, that is, "not abstract," and on the other hand, in attempts to limit the possible social groups, that is, to manage the alternatives. In distinction to modernity, traditional cultures tend to experience the world as whole and integrated; separate areas of existence and culture are seen as integrally related to other areas of existence and culture. In addition, social groups are based on real, biological kinship ties, so that social relations tend to be stable and permanent. Finally, we see ourselves as having lost tradition, that is, that our behaviour patterns, our rituals, etc., are all new and innovative, that we are not repeating the past. But, the experience of modernity is, in fact, to live in traditional ways and to repeat tradition in unrecognizable forms. Modern cultures still perform traditional rituals, such as sports (which are originally religious rituals) or shaming rituals, yet the origin and original meaning of these rituals have passed out of the culture. Modern cultures still repeat ways of thinking in the past — in fact, the bulk of modern culture is based on traditional ways of thinking repeated relatively unchanged — yet modern cultures tend to view these ways of thinking innovations. Although we base our social groups on abstract categories, the structure and content of these social groups repeat the structure and content of kinship groups, in other words, we base our abstract social groups on principles derived from real, biological relationship; we do not, however, experience these social groups as real, biological relationships. So, in sum, modernity — the

sense that the present is discontinuous with the past is an illusion – and this illusion creates modernity itself. What has changed is social memory; we have disconnected most of our practices and ideas from our collective memory of their origins and meaning.

### EXERCISE NO. 27

The charge has often been made that the anarchist economic model is ill suited for complex societies. The multi-faceted nature of advanced industrial economies; their scope of operation and breadth of distribution; the extensive refinement in their division of labour – all these and more are held up as examples of the labyrinth of problems that nothing as “simplistic” as anarchism could ever hope to address. Anarchism, according to many modern critics, could only hope to work in limited, small-scale economies. And even then, only possibly the primitivism sect of the American anarchist movement actually seems to agree with this, and advocates destroying what they call the “industrial mega-machine,” thereby returning to small, localized, autonomous villages. This is completely at odds with what the anarchist movement has fought for traditionally. American anarchist Sam Dolgoff stated that, far from being ill suited for anarchism, “complex societies necessitate” it. In “The Relevance of Anarchism to Modern Society”, he delved into the subject by reaffirming that “the classical anarchists always rejected the kind of ‘simplicity’ which camouflages regimentation in favour of the natural complexity which reflects the many faceted richness and diversity of social and individual life.” Interestingly, in the introduction to Daniel Guerin’s *Anarchism*, Noam Chomsky states: “Skepticism is in order when we hear that ‘human nature’ or ‘the demands of efficiency’ or ‘the complexity of modern life’ require this or that form of oppression or autocratic rule.” Gabriel Jackson, award-winning historian and author of *The Spanish Revolution and the Civil War*, posits that the anarchists ruined Spain in 1936, allowing fascism to triumph in that country in the late 1930s. This was because the anarchist model could not survive in a complex economy, he says. To wit: “[T]he revolutionary tide began to ebb in Catalonia [after] accumulating food and supply problems, and the experience of administering villages, frontier posts, and public utilities, had rapidly shown the anarchists the unsuspected complexity of modern society.” Complexity comes to the fore and foils the anarchists, it seems, allowing Franco to sweep into power. But Noam Chomsky, in his essay “Objectivity and Liberal Scholarship” (one of his most anarchist writings) writes; “In fact, ‘the revolutionary tide began to ebb in Catalonia’ under the middle-class attack led by the Communist party,

not because of a recognition of the complexity of modern society." Furthermore, "Whereas Jackson attributes the ebbing of the revolutionary tide to the discovery of the unsuspected complexity of modern society that baffled and confounded the unsuspecting anarchist workers of Barcelona" seem not to exist; in fact, "[t]he available records do not indicate that the problems of administering villages or public utilities were either unsuspected' or too complex for the Catalonian workers — a remarkable and unsuspected development." Indeed, Augustin Souchy, who, like Orwell, was eye-witness to the collectivization process, wrote that "The collectivization of the textile industry shatters once and for all the legend that the workers are incapable of administrating a great and complex corporation." This observation was recorded in *The Anarchist Collectives*, edited by Sam Dolgoff. Note that Souchy refers to collectivization in the textile industry, which was an advanced manufacturing industry, and not a rural or small-scale operation. This answers the claim that anarchist administration can be successful only in small-scale industry or non-industrial operations. In his "The Relevance of Anarchism to Modern Society," Dolgoff elaborates the point further by citing Kropotkin's observation of English and Scottish workers: "Production and exchange represented an undertaking so complicated that no government (without establishing a cumbersome, inefficient, bureaucratic dictatorship) would be able to organize production if the workers themselves, through their unions, did not do it in each branch of industry; for, in all production there arises daily thousands of difficulties that.....no government can hope to foresee.....Only the efforts of thousands of intelligences working on problems can cooperate in the development of the new social system and find solutions for the thousands of local needs." Federalism, the coordination of voluntary bodies of producers over vast regional or even global spaces, was a principal aim of struggle for the Spanish workers as well as other activists in other countries.

# **ESSAY WRITING**

# ESSAY WRITING

Before beginning essay writing, you should conduct a deep research on the topic given to you. If you have the choice, choose only those topics which you are comfortable writing on. Find out all the facts and information which is directly and indirectly related to the chosen topic. After your research is complete, jot down all the important points in your sheet. Try to include some real life examples in each essay which will make the essay more reader-friendly.

## Introduction

Every essay should start with an introduction. The introduction should give a summary of the topic in a few sentences. The length of each sentence in an essay should neither be too short nor too long which may end up confusing the examiner. The introduction should be precise and to the point. Prepare a rough draft of the introduction, before finalising it.

## Main body

The main body of the essay should ideally have three to four paragraphs depending on the expected word count and the amount of information available on the topic. The language used in the essay should be simple and easy to understand so that the examiner can understand the content written quite easily. If you are writing an essay on a technical topic, do not make any changes in the facts and formulas associated with the topic.

Argument essay writing should be done in such a way that both the conflicting or contrast ideas should be given equal importance. You can use simple language if the topic of the essay is general. It is recommended to consult subject matter experts to avoid mistakes, which may further lead to serious controversies. The sequence of events in a historical essay should be perfect to ensure a right flow for the article. A lot of practice and dedication is required to master the art of essay writing. You can use proverbs and sayings of famous personalities to explain your thoughts in a better way. Use quotes from poems to lay more stress or focus on the topic.

## Conclusion

The conclusion of the essay should be proper and apt for the essay. Avoid ending the essay abruptly as this may leave the bad impact. You will definitely see an improvement in your writing abilities after following the above mentioned tips.

## Prerequisites

**Prerequisites** Begin by brainstorming. Brainstorming doesn't involve writing complete sentences or paragraphs. Brainstorming involves coming up with ideas in words or short phrases.

- Main idea for your essay.  
Write down the main idea of your essay. To express your main idea, write only a few words.
  - Brainstorming “for” your main idea.

Write a word or a phrase that relates to your main idea.  
This should be something about your main idea that you  
agree with.

Next, write another word or phrase relating to your main idea. This should also be something about your main idea that you agree with.

Now, write a third word or phrase relating to your main idea that you agree with.

- Brainstorming “against” your main idea. Write a word or a phrase that relates to your main idea. This should be something about your main idea that you disagree with.

Try writing a second or phrase relating to your main idea. This too should be something about your main idea that you disagree with.

Now, write down a third word or phrase relating to your main idea that you disagree with.

### **Points to be remembered**

- Use relevant examples - these show that you have understood the ideas that you are talking about, and can apply them
  - Only use relevant material - 'prune' out anything that does not directly relate to the question
  - Reference any ideas or materials that are not your own. Either put material in your own words and reference it, or put it in "inverted commas" and reference it.
  - Be concise and write what you mean, straight to the point.
  - Don't use long unnecessary words just to impress - they are easy to spot and will have the opposite effect.

## ACTIONS

"Actions speak louder than words." Actions should meet words at every point. If poor but never thinks that plight, his words have no meaning.

Similarly, when religions, that emphasize their actions are more t

# A MAN IS THE .

The maxim means  
depends upon his own  
words, the destiny of  
successful if he only wills  
endowed with all those  
up to man to utilise the  
work and makes the best

A man who posses all difficulties solved. To clear of all dangers and even if he fails he is

Failures make him task, till he attains the labours hard with a s achieves success and m and must exert himself.

**EAST IS  
AND NEVER**

This opening line  
to underline some insu-  
hemispheres. It has alm-  
the Ballad has a subtler

## SHORT ESSAYS

### ACTIONS SPEAK LOUDER THAN WORDS

"Actions speak louder than words" is a guide for how to live life. Actions should meet verbal obligations or sentiments and they should not contradict them. If a person constantly talks about the plight of the poor but never thinks of donating to a charity or in any way mitigating that plight, his words have a hollowness or empty quality.

Similarly, when people ascribe to certain belief sets, like various religions, that emphasise humility, but then do not act in a humble way, their actions are more telling than their professions of faith.

### A MAN IS THE ARCHITECT OF HIS OWN FORTUNE

The maxim means in plain English that the fortune of a man depends upon his own self; he can make or mar as he wishes. In other words, the destiny of a man lies in his own hands, and he can be successful if he only wills it. Man has been sent out to this world by God endowed with all those qualities which are essential for greatness. It is up to man to utilise these qualities. If he puts his whole heart into his work and makes the best use of his talents, he can be successful in life.

A man who possesses a strong will and a firm determination finds all difficulties solved. To him there are a thousand ways open to steer clear of all dangers and difficulties. Such a man goes on working hard, and even if he fails he is never downcast.

Failures make him all the more determined and he persists in his task, till he attains the desired success. It is, therefore, the man, who labours hard with a strong resolution and an unshaken will, who achieves success and makes his fortune. A person must be persevering and must exert himself, if he wants to shape out his destiny.

### EAST IS EAST AND WEST IS WEST, AND NEVER THE TWAIN SHALL MEET

This opening line of The Ballad of East and West is often quoted to underline some insurmountable difference between the two hemispheres. It has almost invariably been misused. Taken as a whole, the Ballad has a subtler message than the one implied in this single

verse. It attributes the gap between the two cultures more to nurture than nature. The entire couplet (which also closes the poem) reads:

*Oh, East is East and West is West, and never  
the twain shall meet*

*Till Earth and Sky stand presently at God's  
great Judgment Seat;*

*But there is neither East nor West, Border  
nor Breed nor Birth,*

*When two strong men stand face to face,  
tho' they come from the ends of the earth!*

The poem dates from 1889 and is set in the British Raj. At least here the context is pretty clear: Britain is the West, India the East. But definitions of 'East' and 'West' vary greatly throughout history - and remain fluid.

To stick to the British perspective of the poem, where did (and where does) the East begin? The Berlin Wall? Istanbul? The Middle East? Persia? The Indus River? Or at the Greenwich Meridian, placing London in both the eastern and western hemispheres?

As it turns out, a general definition for what is East and where West is, one that transcends place and time, is impossible to formulate. This is because both terms are ambiguous to start with. The word West derives from a Proto-Indo-European root [\*wes-] that signifies a downward movement, hence associated with the setting sun. The Proto-Indo-European root for East is [\*aus-], which has the opposite meaning, i.e. an upward movement (of the sun), dawn.

As those etymologies suggest, East and West are but a matter of perspective. East is where the sun rises, West where it sets - as viewed from wherever you are. Which, incidentally, also means that it's essentially impossible to be 'in' the East or West, as both aren't fixed places, but shift with the horizon.

## WHAT WE CALL PROGRESS IS LARGEY DELUSORY

The progress means to move forward toward a better state. In this perspective, it is said that the man has made remarkable progress in different spheres of life particularly after the Industrial Revolution.

In a field of science and technology, the man has made tremendous progress. The invention of modern electronic and communication technology has reduced the distances and the world has become a global village. The sea routes have been discovered to facilitate the

transportation of goods among the countries. Sky has been made traffic route for airplanes carrying passengers from one country to another country.

The natural resources are being explored and utilised for the development of countries. In the sphere of politics, the man has also made an extensive progress. The international organisations have been established to regulate the affairs of the world and to promote the peace in the world, because the invention of sophisticated weapons has brought the world at the brink of destruction.

The 20th century witnessed the change in the living standards of the world due to the economic success of the countries. The world has become now interconnected and interdependent.

However, the progress made by the man seems one-sided. There is no denying fact that man has made the significant progress in the fields of science and technology, economics, however, the progress has widened the gap among the people and the countries. On the basis of the above-mentioned progress, the world is divided into two categories, i.e. developed countries and underdeveloped countries.

The people have further been divided as rich and poor in general and in underdeveloped countries in particular. The poor people spend their whole life to earn the livelihood in order to survive. They engage in materialism so much that they neglect the voice of inner self.

Therefore, they always remain devoid of mental peace and harmony. Whereas, the rich people live a life replete with luxuries and comfort often prone to vices prevalent in the society, which not only affect the worldly life but also create a disturbance in the mind which lead to mental disorder.

### THE LURE OF FASHION

Clothing is a part of everyday life. From the time we're born until the time we die, we wear clothes. We wake up every morning, noon, or night and put them on just as easily as we wake. Some put a lot of thought into what they wear, others not much thought at all. It's more of a comfortable state of mind for some. But what about those who choose their wardrobes according to what is fashionable.

Fashion refers to styles of especially dress (but also including cuisine, literature, art, architecture, and general comportment) which are current in any given culture at any given time. Such styles may change quickly, and "fashion" in the more colloquial sense refers to the latest

version of these styles. Inherent in the term is the idea that the mode will change more quickly than the culture as a whole.

The terms "fashionable" and "unfashionable" are employed to describe whether someone or something fits in with the current popular trend. The term "fashion" is frequently used in a positive sense, as a synonym for glamour, beauty and style. In this sense, fashions are a sort of communal art, through which a culture examines its notions of beauty and goodness.

## DILEMMA OF YOUTH IN PAKISTAN

In most of the developing countries young people are growing up without opportunities, information and services they need to reach their full potential. There is mounting evidence to prove that lack of investment and an indifference to the needs of youth incur a high cost in terms of lost development opportunities, ill health and social, physical, mental disruption. And it means failure to fully support our present "asset" as well as next generation of parents and leaders. There is no doubt that the youth have been at the centre of socio-economic and socio-political changes taking place in Pakistan and elsewhere. The period of the life under which the youth fall, is the most productive and energetic. If their energies are not channelled they fail to captivate opportunities that come their way.

At this moment, the youth in Pakistan find themselves in a far better position than many of their peers in other countries because of the demographic advantage they enjoy in Pakistan. As a matter of fact Pakistani population is very young. The census of 1998 counted 56 million children under the age of 15. There were another 13 million adolescents between the ages of 15 and 19, and 11 million youth aged between 20 to 24 years. In other words, in 1998 children, the very young and the youth accounted for 62 million of the total population. (Census Report of Pakistan 1998, Table 5, Population by Selected Age Group)

Of the 15 largest countries in the world in terms of population size Pakistan has by far the youngest people. Should such a young population be regarded as a burden or an asset? It is believed that our demographic situation provides our young with an extraordinary opportunity to compete in whatever sphere they chose. We have an opportunity to turn our very large and very young people into a productive asset. That could contribute significantly to the economic growth and poverty alleviation. Both the government and society must join their hands for this nation-building task and concentrate on

protecting the emotional and physical health of the youth, their skill-based education, and provision of recreational facilities, employment, and above all incorporation of self-confidence, motivation and courage to move forward.

The challenges, constraints and opportunities the young people face vary from region to region and culture to culture – from forced early marriages to increased poverty resulting from adjustment policies, from armed conflicts to a lack of opportunities. For many, bread and butter is a problem, for others it is HIV/AIDS, lack of education or poverty are major constraints in life. But nobody denies that the youth, wherever they are, need to be redirected for a larger well-being and prosperity of societies, countries and nations.

The youth of Pakistan, despite a multitude of problems like unemployment, poverty, remorselessness, social taboos, drugs, guns and politics have always been in the forefront of movements and political changes. They have never let the nation down at any point of time. It is unfortunate that the youth, despite their contributions to national developments, find themselves trapped in a culture marked by guns, violence and drugs. All this has resulted in an unstable economy, a shattered confidence of foreign investors, lawlessness, and a break-up of the social fabric.

The most impounding problem our youth is facing at present is frustration. This monster is eating up our youth slowly and gradually. The youth in Pakistan don't have jobs, means of healthy entertainment, and awareness.

As for education of our youth, there is a feeling that it should be more productive and progressive in terms of its application and usage. There is no formal guidance for students in logical selection of a specific course of study. There is no unified, single education system in the country. We have three to four education systems running at parallel levels.

Unemployment is another problem being faced by our youths. Unemployment is a multi-dimensional and complex issue which starts a vicious cycle of associated problems like involvement of youth in politics, bank-household burglaries, social insecurity, lawlessness, use of drugs, etc.

The most important step to be taken by the Government of Pakistan, in this regard, is revision and revival of a national youth policy which must be to aspire to create situations whereby youth stand educated, employed and free from drug abuse, frustration, parochialism,

sectarianism and other numerous evils which have jolted the foundations of our society like involvement of youth in politics, terrorism and lawlessness. We have to prepare our youth to face the challenges of the time with unshakable courage and youthful confidence.

## ALL THE WORLD'S A STAGE

William Shakespeare says men and women in this world play their part as it is destined in seven stages. The stage is well set as to how one enters and exits.

'All the world's a stage.'

And all the men and women merely players;

Here, the poet compares a man's life with that of a play set up in theatre. He says that each man's finite life is nothing but an act, and as the man progresses in his life, the scenes and acts each shift accordingly.

'They have their exits and their entrances'. Here, Shakespeare says that the entrance of a man's life is his birth, and his exit is his death. Then, he goes on to describe the seven stages of a man's life.

First comes the infant, he is completely helpless and has no clue of the world around him. He is completely dependent on the people who dote on him — his mother and his nurse.

Then, he grows into a child, who is reluctant to go to school and trudges slowly. 'Morning face' represents the dawn of life as well as the tiny child's innocence.

Then, he becomes a lover, who is sad about having to leave his mistress and pours out his feelings in the form of ballads.

Then, he becomes a soldier, who guards his reputation. He is hot-tempered and ruthless, just like a leopard or ferocious wild cat. The 'bubble reputation' the poet speaks that reputation is a lot like a bubble — it will burst at the slightest touch to it and it is impossible to get it back after that.

Then, he becomes a wise judge, full of witty quotes and whose life experiences allow him to advice people. He compares people's misfortunes with his own and tells them how to solve them. By this time he has become rather fat, something seen as a sign of prosperity.

Then, he becomes a weak, feeble old man who wears glasses and has shrunk to a thin, pitiful state and has a shrill, high-pitched voice.

The last stage is that of an old man, who is almost like an infant again – oblivious of his surroundings and who has lost everything in his life - material-wise as well as emotion wise.

### **PROCRASTINATION IS THE THIEF OF TIME**

The proverb 'procrastination is the thief of time' is invaluable for every human being. It means that one exercises time management in every aspect of life. Time once lost, is lost forever. May be you will not get opportunities again, maybe you will get better chances in the life, but the same opportunity that you got in that particular moment will be lost.

Usually, we lose time because we are either late or we postpone doing things. The more we delay or the more we procrastinate, the more we tend to lose out on many things. Time after all is money. If you are punctual and do things on time or before time, you are respected and admired.

An employee who reports to work on time and does not delay doing things has a chance of being promoted than the one who does not.

### **WHAT IS THIS LIFE IF, FULL OF CARE, WE HAVE NO TIME TO STAND AND STARE**

Our lives are governed by time and we don't have a moment to look at the simplest and the most wonderful things that the world offers amid all our tensions and worries.

It is a fact that what life is? We rush to office? We rush to complete our work? We rush to take credit for everything good that happens with us? We strive to impress our boss, colleagues and peers. It seems everyone's in a constant state of "rush".

Recession and job insecurity has further added to our worries and we have simply lost our self-belief and the 'old' feeling "to do something" which we had when we began our career!

We should keep worries aside and think, if we could do it once we can do it again. A job loss or business loss is not the end of life. Life begins with the moment when we think we can!

Here's a poem by William Henry Davies, which talks of the beautiful things that we miss in our lives as we keep rushing...

*What is this life if, full of care,  
We have no time to stand and stare.  
No time to stand beneath the boughs*

And stare as long as sheep or cows.  
 No time to see, when woods we pass,  
 Where squirrels hide their nuts in grass.  
 No time to see, in broad daylight,  
 Streams full of stars, like skies at night.  
 No time to turn at Beauty's glance,  
 And watch her feet, how they can dance.  
 No time to wait till her mouth can  
 Enrich that smile her eyes began.  
 A poor life this if, full of care,  
 We have no time to stand and stare.

## GIVE EVERY MAN THY EAR BUT FEW THY VOICE

Aristotle once said, "It is unbecoming for young men to utter maxims." Interestingly every one, irrespective of his/her age wants to talk or speak, appearing to be didactic. No one is willing to listen to. People dislike being advised or dictated. They hate to follow others and love to be followed. We witness many people being long on words but short on actions. They talk like the sea but their lives are stagnant marshes. There is a barren superfluity of words – meaningless torrents of words in their conversation. They hardly realise the significance of words. They flagrantly overlook the fact that even the slightest misuse of words can mar and spoil their whole life, creating insurmountable problems for them.

As the maxim goes, "Four things come not back – the spoken word, the sped arrow, the past life and neglected opportunity". Everyone of us is supposed to be fully aware of the delicate nature of words we utter. A wise person always weighs his/her words before utterance, pouring them into sieve. Although intelligent people consider silence civil, it is advisable to speak at the proper time, for speaking unnecessarily at wrong time and remaining mute when speaking is required betoken the levity of intellect.

Our safety lies beneath our tongue. The more words we utter, the more problems we face. Therefore, it is better to keep check on our tongue to avoid unnecessary problems and troubles. The two proverbs aptly describe this situation: "The fewer the words, the shortest the quarrel" and "Least said, soonest mended."

On the other hand, listening to others has its own merits. Given the fact that everyone loves to speak more, we hardly find good and patient listeners. A patient hearing to the grief-stricken people can go a

sufferings. There are number of down-trodden and oppressed people who need our sympathy and proper attention. Giving them an earnest and patient ear will help them overcome their grief and give them much-needed strength and will-power to face the challenges with determination and positive frame of mind.

Listening more and talking less is harbinger of wisdom and maturity, because as we grow in years, our words decrease and our thoughts ripen. Listening to seniors, elders, teachers, intellectuals and other wise people will always enhance our knowledge and widen our mental horizon. It is, therefore, imperative for us to listen more and more to imbibe and assimilate the words of wisdom and improve our knowledge to the great extent.

## **IT IS BETTER TO BE SILENT AND BE THOUGHT STUPID THAN TO SPEAK AND PROVE IT'S TRUE**

The quote is simple enough. People can assume that you are a 'fool' if you don't speak, because it can seem like you don't know anything or have an opinion, but if you really are a 'fool' then it is better to keep silent because when you speak you will just prove them right.

I agree with this quote in some ways. I think that if you are ignorant on a subject it is better to be silent and learn then try to bluff your way through. But I don't necessarily think that you should keep your ignorance to yourself, trying to hide it. We shouldn't be afraid to admit that we don't know something, and if we are comfortable enough for people to know, then we can ask questions and learn more effectively.

As long as one is trying to learn, I don't think that one should be considered a 'fool', although that is what the term seems to be used for. Nobody can know everything. We are all 'fools' on certain topics, but it is how we respond to these areas of ignorance that makes us who we are.

Also, someone can know a lot and still not use it properly. It is better to know little and use it than to know a lot and not use it.

## **"TO ERR IS HUMAN, TO FORGIVE DIVINE"**

The verb "err" means to do something wrong; to make a mistake is "to err". "To err is human" because all people ("humans") make mistakes. "To err is human, to forgive divine" says we should try hard to forgive

others because all people are human and make mistakes. Example: "I am still angry about what my manager did yesterday!" Answer: "It is best to just let it go; to err is human, to forgive divine."

### **UNEASY LIES THE HEAD THAT WEARS A CROWN**

Rules of being a ruler include the sacrifices and burdens one must withstand when head of a nation. Shakespeare's Henry IV is such a example that "Uneasy lies the head that wears the crown." Thus, this would be a fitted title and motto for the play because of the many hardships which face the king. For Henry, his problems are not only ones that most rulers would face but also personal problems with his family and health. These problems only add heavily to all the existing problems that continually drive the king to be uneasy.

### **A THING OF BEAUTY IS A JOY FOREVER**

According to Keats the object of beauty differs from an ordinary object.

The ordinary object appeals us only temporarily. Its effect is shortlived and its loveliness decreases with the passage of time. But the object of beauty appeals to our senses permanently. It cannot be destroyed by time and space. It is a temporal and its loveliness does not fade.

It is a ray of light and hope that consoles man in his miseries and misfortunes. Then, Keats mentions the objects of beauty one by one. The sun, the moon, the old trees, the daffodils, the clear streams and the forest which is rich with beautiful flowers — all these objects of beauty are a source of consolation in a world.

*"Here, where men sit and hear each other groan"*

Keats further associates the object of beauty with a cluster of flowers and a group of shady trees. One can relax in these surroundings.

### **MAKE HAY WHILE THE SUN SHINES**

There is an order in nature. Everything happens as if to preset programme. The nights end, the day breaks and then again night follows. And when May comes, it brings the early showers and the world wears a new look, green and beautiful. And then, comes the summer, days become longer and the sun becomes hotter and we long for a cool shady spot to retire. And so the time moves. Autumn comes and goes as winter slowly creeps in.

We cannot alter this design of nature to suit our needs; we can only alter our needs and programmes to correspond to this unchanging plan of nature.

Youth comes once in our lifetime, and the vigour opportunities too may not come again and again. And when once they come we must seize them. If we lose the chance, nothing but regrets remains. It is totally useless to weep over spilt milk. When youth passes into old age, it brings with it cares and anxieties that accompany it like a shadow, vigour wanes, and faculties decline. It is not possible to complete the tasks that were left unfinished.

A student who neglects his studies all through the year cannot get through even if he burns the midnight oil, just a day or two before the examinations. Nobody can win a marathon running race just because he has luck.

### **THE CHILD IS THE FATHER OF MAN**

The meaning of the given line from the poem "My heart leaps up" by Wordsworth can be well expressed in the following words of Milton: "The childhood shows the man as morning shows the day". Wordsworth's paradoxical line means that what the grown up man will become is already ingrained in the child, though his traits may not yet be either fully developed or quite apparent. A man's personal traits and characteristics are incipient in his childhood. Of course, both environment and heredity play a crucial part in the growth and development of a child to manhood. Early promise may sometimes be checked as a result of discouraging or adverse circumstances. But such basic tendencies as an intelligent grasp of things, a will to work, a determination to achieve one's goal, a tendency to be serious, withdrawn, quiet or lively and sociable are likely to appear first in childhood and grow with the growing man; thus showing the validity and truth of Wordsworth's paradoxical view.

### **CONSISTENCY IS THE VIRTUE OF FOOLS**

Consistency here means continuing to believe, speak, and behave in the same way as one has always done before. It means a lack of change or a refusal to change. Such a tendency may arise from strength of character, settled principles or sound logic. But it may equally be the result of obstinacy, wrong-headedness, or simple folly. A man who easily changes his political principles and his party is condemned as a turncoat. Such inconsistency deserves condemnation. But when a

sensible man is convinced that he was in the wrong, he has the courage to change his view. As Emerson said, "A foolish consistency is the hobgoblin of little minds." A wise man will act on the advice of Charles Kingsley: "Better to be inconsistent in truth than consistent in a mistake". It is a mark of the fools who make a mistake." So they remain consistent. Unlike them, there is the man who declared: "If I can see my mistake today, it shows that I am wiser today than I was yesterday." Inconsistency, in his case, was the virtue of a wise man.

### **ALL THAT GLITTERS IS NOT GOLD**

The truth of this proverb should be obvious to all of us who live in the age of artificial jewellery, artificial flowers and wigs. Appearance can be deceptive. What appears to be gold may be copper or something worse. Likewise, in the world of men, whatever glitters and dazzles may not be genuine or valuable. A man tries to create a favourable impression and we may be cheated by his appearance. As we know, there is many a wolf in sheep's clothing. We should, therefore, remain on guard against deceptions. As Plato said long ago, the human eye is not dependable for knowing the truth. In fact, it would be a good advice to be more than ordinarily careful and cautious whenever our eyes are charmed by something that glitters, and remind ourselves softly: "All that glitters is not gold."

### **ROME WAS NOT BUILT IN A DAY**

This proverb means that nothing great can be done or achieved in the twinkling of an eye. A small thing can be done in a short time. A man can count a hundred in half a minute; but if the man wants to count up to a million, he will need a long time, a great patience and perseverance to do it.

In old times, Rome was the centre of everything that is good in human life. It was great in military power, in wealth and in culture. The eyes of the people of those days were turned towards Rome. Therefore, there is another proverb, which says, "All roads lead to Rome." But this Rome did not become so powerful and so prosperous in a day or a year. It took long years for a few huts on a hillside to develop into the greater city of the world of those days and millions of people put in their patient work and labour to change the face of a small village into a vast city of wealth and splendour.

This is what should be the motto of everyone who wants to do something great in one's life. One cannot climb a hill in one jump. He

must climb it slowly and step by step. It will need a patient and steady toil. He will need a heart of courage, which will not break down under a temporary obstacle or difficulty. The great scientists who brought man's civilisation to the present day level had to work day and night in order to invent something for the advancement of that civilisation. Napoleon did not conquer the whole of Europe in a day; nor did Napoleon reach the highest position that a man can wish for in a day. He was born poor but he laboured hard. He spent sleepless nights thinking how he should face a situation and how he would pave his way to progress. That is the spirit, which has inspired the minds and guided the hands of the people who have done great deeds for the world. The Pyramids of Egypt were not built in a day. It is one of the wonders of the world. But nobody knows what long ages of work had to be given to its building up.

### A MAN IS KNOWN BY THE COMPANY HE KEEPS

It has the same meanings as "Tell me the name of his friend and I will tell you what kind of a man he is." People who think alike and act alike come close to one another. A thief makes friends with a thief and a saint seeks the company of a saint. It is a natural tendency both among the higher and the lower animals.

If a boy is found in the company of a known pickpocket, his reputation will soon be that of a pickpocket. People will be careful of him and will keep him at arm's length. When a boy seeks the company of expert cricket players and is seen wherever they happen to be, either in the field or in the club, he has surely a mind to be a good cricketer. A boy who is always found in the company of people who discuss politics may be known to be a lover of that and people expect him to take to politics when he grows up. So when a boy keeps the company of other boys who use loose talk and smoke or even drink cannot be expected to do well in life.

It is almost a universal truth that a thief will not like the company of an honest man and an honest man will give a wide berth to a dishonest or unreliable man. Sometimes we come across a case where an intelligent cashier or a responsible executive has been sacked because he has been seen in the company of gamblers or bookmakers. It may be that such a man has not yet done anything shady or openly dishonest but that he has been caught associating with bad people.

## EXAMPLE IS BETTER THAN PERCEPT

This is an old saying, but it is very rarely seen observed in life. Men are always given plenty of advice. A father advises his son to rise early, to be kind to beggars and to do his work in time and so on. The elder brother tells the younger brother to go to play every evening and exercise the body properly and so on. But the boy sees that the father drives away beggars from the door, sleeps late into the morning and has scarcely any time to bathe and eat before office. The elder brother himself sits with his friends at cards and never even takes a walk. Now, what will the poor boy do? He will surely be guided more by what he sees than by what he is told to do.

Example is like a picture-book. It gives a lesson in a concrete manner. An example is not only an advice but also a picture of how the advice is to be turned into action. A leader of a political party tells his followers to go forward bravely and stand up against the lathi-charge of the police. But when the moment comes he himself remains behind or takes to his heels and lets his followers bear the brunt of the lathi charge of the police.

So in our daily life we find no want to advice. But there is a great lack of men who act according to the pieces of advice they give to others. So when the advice and the action are not in keeping with each other, it is only natural that the one to whom the advice is given will honour it more by breaking it. There is also a saying, "Do what I say and not what I do." That is all good as far as it goes. But it does not go far enough. A man's advice may be respected and acted upon once or twice; but if the man himself acts contrary to his own advice then man is sure to lose his respect in the eye of his followers. A man who shouts in favour of prohibition gives very good advice to the workers and peasants. But one day he is caught drinking in a bar. Now what will the workers think of him? They will laugh in his face and say, "Please keep your prohibition to yourself and leave us alone."

## CUT YOUR COAT ACCORDING TO YOUR CLOTH

This is a good piece of advice, but many men forget to follow it in their daily life. If a man buys two metres of cloth and he wants the tailor to make him a long coat which cannot be made under two and half meters; the result will be that he will have a coat which will not be fit to wear. But if the man was a little wiser; he would ask the tailor to make

him a coat that would be long enough; not more nor less; for the piece of cloth he gave to the tailor.

This truth applies to every man's life so far as his income goes. A man who earns ten thousand rupees a month must live, as well as he can, within that amount. If he wants to live beyond his means, he has to borrow from here and there; soon he is sure to go deep into debt, and a day will come when he will find himself in prison.

In our country today we find many people who want to imitate the rich. A man would even buy or hire a car, which he cannot afford. He may pay in one or two instalments and then he fails. Then the car is seized by the seller. He loses all the money which he paid in, and at the same time becomes a laughing stock of his neighbours.

Many families have been ruined by the lavish way in which they spent their small incomes. On the contrary, people who live within their means could even save a little out of their limited income and make a neat pile in course of ten or twenty years. And here is a lesson for all who want to live beyond their means. They not only get themselves into trouble but also others who are near and dear to them.

### A BAD WORKMAN QUARRELS WITH HIS TOOLS

There are many a good tune played on an old fiddle. This is a truth upon which we come almost every day of our life. We find people complaining that they could not do their work because they did not have the proper means or tools or chances. Sometimes such an excuse may be valid; but most often it is not. It is, of course, true that a man cannot write without a pen. But if he knows how to write he can even use a piece of stick and cut it into something like a pen and write with it. It is not necessary that he should have a costly fountain pen to write with. If he knows how to write and what to write he will write all right even with an apology for a pen.

There is a saying that many a good tune can be played on an old fiddle. If a man knows how to handle his fiddle, and if he knows how to play a tune, just enough strings and a frame to hold them would be good enough an instrument for him. But very often we come across people who do not know what they have to do, yet they are so proud that they shout that they can do it. They feel shame to confess that the work is beyond them. And when they fail to do the work they are ready to seize upon any kind of excuse that is ready to hand. A common man, who does not know anything about a clock, sets his hand to repair one. After having dabbled with the clock for some time he gives up the work in

despair and says, "The tools I have to work with are not good enough. The screw driver is too thick and the wrench is too small." This is a lame excuse which very soon people find out and they laugh at the useless man.

A man can do no more than his powers will let him. He must not therefore, try his hand at a thing that is beyond him. By the same token a man, who knows all the tricks of a trade, can carry it on even with meagre means or in unfavourable circumstances.

## BREVITY IS THE SOUL OF WIT

The art of expressing oneself in a compact and terse language is a great art and an asset in life. Verbosity and circumlocution fail to have the desired effect on the listeners. The words of a wise man are always few but pregnant with meaning. Prolixity and long winding phrases warp and destroy our simple meaning. Hence, the wise advise us to say in the fewest possible words what we want to say. Why use two words if only one word is sufficient to convey your meaning? Naturally, brevity has been called the essence of wisdom. Teachers, lawyers, statesmen, philosophers are careful to choose the right word and as few words as possible to convey their message in the shortest possible time. The English essayist, Bacon was the greatest master of brevity and compression and his handful of essays are a storehouse of wisdom and statesmanship. It is well observed by the philosophers that hitting the nail on the head is a sure road to success than beating about the bush. We always prefer to listen to a simple, straightforward and concise speech. Only demagogues, quacks and emotional orators indulge in rhetorical display of their knowledge by long boring speeches.

## TO TRAVEL HOPEFULLY IS BETTER THAN TO ARRIVE

The residence of pleasure is in travelling hopefully and not in arriving at one's destination for as soon as we actually obtain a desired thing; the thing loses its desired effects on us and all its charm is lost. We are a bit shocked, instead of feeling happy at finishing our smooth-going journey. The famous English essayist, Robert Louis Stevenson presents a fine solution of dilemma. He exhorts people to realise that the greatest happiness of man lies in doing work, in striving for an ideal and not in finishing his work or reaching the ideal. If a dream is consummated and the ideal reached, there would be no zest left in life, consequently, it would become a vacuum, a stretch of hours without anything to do or achieve. Alexander wept for he felt there were no more lands for him to

conquer and Edward Gibbon was more sad than happy on finishing his stupendous work "Decline and Fall of the Roman Empire." These instances established beyond doubt that the thought of completing a work or achieving a goal is certainly better than actual success; for otherwise man would cease to labour and lose all zest in life.

### **IF WINTER COMES, CAN SPRING BE FAR BEHIND**

Change is the law of nature and also of life because according to Keats:

*"Beauty should always be first in might".*

Nothing is constant in the world except change. Neither joy nor sorrow can be everlasting. The period of misfortune is not permanent. It must come to an end sooner or later. Every cloud has a silver lining. A bright ray of joy and hope must follow the period of misery. Why should man lose heart and get perturbed when misfortunes loom large on him. Nobody is doomed forever. This is the basic truth of life. After every shock of misfortune and sorrow; there comes a period of happiness and hope. This very much is embodied in P. B. Shelley's poem, Ode to the West Wind. Winter is very terrible in the western countries, England being one of them. It is in winter, the westerly winds blow and the snowfall is very heavy. Trees and plants are blasted by snowfall. But this condition, too, comes to an end on the advent of Spring. Spring brings life to the trees, plants and flowers again. New plants grow and there is greenery everywhere. Thus Spring brings life and activity to the whole creation of God. Let us, therefore, be optimistic and wait for better days to come. Hence the poet's clarion call is:

*"If winter comes, can spring be far behind?"*

### **READING MAKES A FULL MAN; CONFERENCE, A READY MAN; WRITING, AN EXACT MAN**

By helping its interpretation and expression, language plays an important role in spreading knowledge. The functions related to a language, like reading, speaking and writing, have varying importance in the exercise. Whereas reading, as the least active of the functions, is useful only in acquiring knowledge, speaking and writing, with their additional facilities for expression and explanation, are more important in spreading it. Speaking calls for such qualities as command over language, skill for convincing the audience, and alertness, particularly in conversations, to support one's viewpoints and arguments and to counter those of others. However, speech lacks some of the advantages

of writing. In speech, despite the best efforts, maintaining precision and coherence, particularly in long sentences, is virtually impossible. But in writing, since it has the nature of a record, allowing review and correction, an exactness of expression is possible. A writing, in order to be effective, should reflect the thoughts of its author precisely. It should not create any confusion in the minds of its readers. It is thus clear that, while reading enables us only to acquire knowledge, and speaking to express ourselves convincingly and readily, in writing, the virtues of knowledge, and its expression, are combined in the most efficient manner.

## A SHIP WITHOUT A RUDDER IS LIKE A LIFE WITHOUT A PHILOSOPHY

*(Lack of Real Purpose Causes People to Fail in Life)*

We often hear and use the phrase 'a purposeful life' but have we ever paused to think what a purposeful life is? What is really meant by PURPOSE and how is it related to human life? These are very pertinent questions and one must be very clear in one's mind about the right answers to them. When we start a journey, we have our destination in view. We know fully well where we are going and what the purpose behind our undertaking is. We leave home to go to another city to attend a marriage or a funeral. There can be any other purpose. When that purpose has been achieved, we come back home quite satisfied as our visit has been successful. Now, life is also a journey which begins with one's birth. This journey knows no stopovers. It must continue in one direction or the other. It ends only in death. During childhood and boyhood, it is the elders who decide on behalf of their offspring. If they take a correct decision, their child is off to a good start. He is likely to succeed in life later. In the life of every human being, a time comes when the role of his elders comes to an end and he has to make his own decisions. This is the most delicate stage of his life. Considering all the pros and cons, his strengths and weaknesses, the extent of his means, his physical and mental limitations, he has to choose a purpose that would justify his existence as a human being. If the purpose is well-chosen, he has won half the battle. If he errs in the selection of an achievable purpose in life, he is doomed to failure. Wasting one's time, means and energy in pursuance of a purpose which is impossible of achievement is a sheer folly. Even worse than this is the situation in which an individual lacks a real purpose in life. Such an individual has never attempted to understand the meaning and importance of life. He is content to go on in life in a conventional way. He treads the beaten track without even

seriously feeling the need of a real purpose in life that could give his life a proper direction. His life can be likened to a rudderless ship which is entirely at the mercy of winds and storms. It will never reach a destination as no destination was ever aimed at. Hence, it is that lack of real purpose causes people to fail in life.

### **TRUTH IS STRANGER THAN FICTION**

There is a general tendency to read fiction (novels and short stories) in order to find thrill and excitement and thus to relieve the boredom of life. What people don't realise is that truth or actual happenings of life provide more excitement and thrill than fiction. We read stories of crime and detection because we feel the need for sensation.

This is somehow our psychological requirement. But crimes actually committed, their gory details, the difficult but interesting process of their investigation, are more sensational than fictional crimes and their detection.

In ingenuity, planning and brutality, actual crimes surpass the crimes committed in the fiction. Matricide, patricide, homicide, suicide - are all reported by newspapers and the accounts of these are hair-raising.

Bank hold-ups, highway robberies, smuggling, abduction, kidnapping, rape - these and similar other outrages as reported by newspapers are more sensational and fascinating than imaginary account of these happenings given by story writers.

The assassination of president Kennedy followed by the murder of the alleged assassin and subsequent happenings were far more breathtaking, sensational, and baffling than anything in fiction. Indeed, real life offers stranger things than the ones invented by the imagination of the creative writers.

When we study fiction, we unconsciously suspend our disbelief and, for the time being, begin to take fictional accounts as true. These accounts appear to us to be very strange.

Romantic literature contains this element of strangeness in a high degree. 'Alice in Wonderland' and 'Gulliver's Travels' can be quoted in this regard. But when we come across actual truths in the world of men, we realise that these truths are stranger than fictional accounts. A mentally mature person always prefers reality to fiction which in the ultimate analysis, remains a figment of the imagination.

### **SWEET ARE THE USES OF ADVERSITY**

In affluent circumstances, it is very easy for anyone to do his best. It is only under circumstances of adversity that the solidity of a person is known. A man of character, of noble intentions and of strong and sturdy

physique, proves his worth even in times of adversity. He makes the events turn with his strong will, and determination. He can conquer all obstacles to achieve his mission, since his objective is noble and worthy. The world has produced the best heroes during their trials of adversity. Some of them even had to go without food for days together. There were also worst trials and tribulations they had to go through. But they stood steadfast to their principles.

In the days of prosperity and pleasure, we sleep and enjoy and know not what we are. But in adversity, the inner man wakes up and we come to know our real strength and weakness. History tells us that all great men are brave people who worked their way up through difficulties and obstacles. They stuck to their guns under all circumstances, never stooping low in their principles. Harder the circumstances, stiffer the opposition, better they shone and brought out their virtue to the forefront. Adversity has another great use. It gives us a chance to try our friends and foes. False friendships based on motives of temporary benefits are quickly exposed whereas true friends come to the forefront and prove their worth. Adversity is a great human teacher. It inspires understanding of the problems of the poor and the underdog. It teaches us to feel for others and show concern for their suffering. Human life is a mixture of joys and sorrows. It has its comedies and tragedies. After bright days, the dark days may come. For a strong man, darkness vanishes quickly and happiness returns since he has lived through dark days gracefully and bravely.

### **SOME BOOKS ARE TO BE TASTED, OTHERS TO BE SWALLOWED, AND SOME FEW TO BE CHEWED AND DIGESTED**

Francis Bacon's famous classification of books into three categories is, indeed, true and convincing. All books do not deserve the same attention from readers. Some books deserve only to be tasted, that is, to be read in parts and then to be dismissed. These books enjoy a temporary vogue and are then forgotten. Travel books, books of true adventure, accounts of voyages and exploration, political commentaries, books describing past social customs and the like belong to this category. Life is short, and art is long. We cannot, therefore, devote much time to such books. We can only browse through these books. Then, there are books which are to be swallowed, that is, to be read through hastily for the sake of entertainment and diversion. To this category belong novels, short stories, anthologies of lyrical poems and ballads, short biographies, etc. These books are just to be read through without much thought and

reflection. Nor do they leave any permanent mark or impression upon the mind. Finally, there are the masterpieces of the world, great books written by great minds.

These books deserve a close study. Every sentence in them deserves attention. They are to be studied with full concentration of one's mental powers. They contain the wisdom and experience of great thinkers, philosophers, poets and sages. Dante's Divine Comedy, Shakespeare's tragedies like Hamlet and Macbeth, Goethe's Faust, the works of Tolstoy, Ghalib's Deewan, Iqbal's works, Milton's Paradise Lost and above all the revealed books, the Quran and the Bible which contain the word of God Himself. Essays of Bacon, whose quotation is under review, belong to this category. The reader feels a spontaneous desire to meditate upon what he reads in these books to allow the ideas of these great writers to sink into his consciousness so that they may become part of his mental equipment.

### **WHERE IGNORANCE IS A BLISS; IT IS FOLLY TO BE WISE**

Wisdom, despite its desirability, may be a liability in situations where it is not acceptable. In an uneducated society, in which people are not trained to appreciate or to recognise differing opinions; preaching wisdom may be a dangerous exercise. Though Galileo could quite convincingly prove that the Earth, rather than be the centre of the Universe, as many thought it was, was only an ordinary planet that revolved around the Sun, his ideas were summarily rejected by the society. Even foolproof evidence in this case, could not persuade the people to overcome their ignorance and dogmatic beliefs. Unfortunately, Galileo, in order to save his life, was forced to retract his ideas. However, this maxim should not be extolled at the expense of wisdom, where wisdom deserves espousal!

### **CHARACTER IS FATE**

Character is inborn and predetermined. It varies from person to person, thereby giving us our distinct identities. We do not have any knowledge beforehand about our character. We get to know it only as we progress in life. It is also possible that we will never fully or properly understand character even in an entire lifetime. Just as we know of our fate only when experience it, so we understand the features of our character when they expose themselves. Often, we recognise the strength of our character only when we solve problems, the solutions of which originally seem beyond our capability. Since our character influences our

behaviour and actions, and since the results of our actions – what we usually call fate – depend on the actions themselves, we may conclude that our fate is decided by our character, or, that our character is indeed our fate.

### **POWER CORRUPTS AND ABSOLUTE POWER CORRUPTS ABSOLUTELY**

This phrase is a part of a longer quote: Power tends to corrupt, and absolute power corrupts absolutely. This quotation was from a letter from John Emerich Edward Dalberg Acton, first Baron Acton (1834-1902) to Bishop Mandell Creighton in 1887. Lord Acton then stated, "Great men are almost always bad men."

The statement means that people with power end up using it – they might start out using their powers for the good of others, but eventually they end up using it just because they can. Absolute power, such as Hitler or Kim Jong-Il have, leads to making political decisions based on your personal opinions, and that is when you have tyrants and dictators.

### **BEGGARS CAN'T BE CHOOSERS**

If you request something to be given you should not question what you are given.

### **A LITTLE KNOWLEDGE IS A DANGEROUS THING**

A small amount of knowledge can mislead people into thinking that they are more expert than they really are.

### **SEE NO EVIL, HEAR NO EVIL, SPEAK NO EVIL**

"See no evil, hear no evil, speak no evil" is a common phrase, usually used to describe someone who doesn't want to be involved in a situation.

### **UPSET THE APPLE-CART**

To cause upset - to create a difficulty.

## **ONE-WORD SUBSTITUTION**

*Brevity is the soul of wit. – Hamlet (Shakespeare)*

# ONE-WORD SUBSTITUTION

## Introduction

One-word substitution means putting in one word for several words or a phrase or a clause. As per Campbell, the narrower the compass the words are, where in the thought is comprised, the more energetic is the impression. In other words, the fewer the words are, without affecting the clarity of meaning and the grace of expression, the more vivid is the expression. The saying, by one of the greatest poets of the world, Shakespeare, goes 'Brevity is the soul of wit'.

Below are given phrases and sentences and at the end of each, such words as carry the sense of that phrase or sentence are given. These important words will not only increase the vocabulary of the students but also will enable them to develop their habit of choosing powerful and clear-cut words in place of many words. Besides, these words will help them in the art of précis writing:

<b>Abdicate:</b>	To relinquish formally a high office or responsibility
<b>Aborigines:</b>	The people found in a country at the time of the earliest known settlement
<b>Abrogate:</b>	To do away with a rule
<b>Accelerate:</b>	To make more rapid in speed
<b>Acclimatize:</b>	To accustom oneself to a foreign climate
<b>Aggravate:</b>	To increase the gravity of an offence or the intensity of a disease
<b>Agnostic:</b>	One who believes that there can be no proof of the existence of God but does not deny the possibility that God exists
<b>Agoraphobia:</b>	Dread of public places
<b>Alienate:</b>	To turn friends into enemies
<b>Alimony:</b>	An allowance for support made under court order to a divorced person by the former spouse, usually the chief provider during the marriage. Alimony may also be granted without a divorce, as between legally separated

<b>Almanac:</b>	An annual publication including calendars with weather forecasts, astronomical information, tide tables, and other related tabular information
<b>Altruism:</b>	Unselfish concern for the welfare of others; selflessness
<b>Alumnus:</b>	A male graduate or former student of a school, a college, or a university
<b>Amateur:</b>	A person who engages in an art, a science, a study, or an athletic activity as a pastime rather than as a profession
<b>Ambidextrous:</b>	One who can use either hand with ease
<b>Amphibians:</b>	Animals equally at home on land and sea
<b>Anarchist:</b>	A person who is out to destroy all government and order
<b>Annihilate:</b>	To completely destroy a blot out of existence
<b>Annual:</b>	That which happens once in a year
<b>Anomaly:</b>	Deviation or departure from common rule or standard
<b>Antagonist:</b>	One who opposes and contends against another; an adversary
<b>Anthology:</b>	Collection of literary pieces, such as poems, short stories, or plays
<b>Antiquarian:</b>	One who makes a scholarly study of things of the past
<b>Antiseptic:</b>	Anything that counteracts putrefaction
<b>Aphonia:</b>	Total loss of voice
<b>Apostate:</b>	One who abandons his religious faith
<b>Aquarium:</b>	A tank for fishes or water-plants
<b>Aquatic:</b>	Animals that live in water
<b>Arbitrator:</b>	A person chosen by quarrelling parties to settle their difference
<b>Aristocracy:</b>	A hereditary ruling class; nobility
<b>Armistice:</b>	Temporary cessation of warfare
<b>Ascetic:</b>	A person who renounces the world and devotes himself to a strictly devout life, turning the body for the good of the soul
<b>Assimilate:</b>	To understand completely

<b>Atheist:</b>	A man who does not believe in the existence of God or in after life
<b>Attenuate:</b>	To make thin or fine to reduce the strength of
<b>Audible:</b>	That can be heard
<b>Autobiography:</b>	The life history of a man written by himself
<b>Autocracy:</b>	Government by one
<b>Aviary:</b>	A place where birds are kept
<b>Beldam:</b>	An old woman who is ugly
<b>Bellicose:</b>	A man who is fond of fighting
<b>Belligerent:</b>	Nations engaged in war
<b>Bibliophile:</b>	One who is a great lover of books
<b>Bicameral:</b>	Composed of or based on two legislative chambers or branches
<b>Bicentennial:</b>	Happening once every 200 years or Lasting for 200 years. or Relating to a 200th anniversary
<b>Bicuspid:</b>	Having two points or cusps, as the crescent moon.
<b>Biennial:</b>	That which happens once in two years
<b>Biennium:</b>	A two years period
<b>Bigamy:</b>	The practice of having two wives at a time
<b>Bigot:</b>	A man with narrow and prejudiced religious views
<b>Bilingual:</b>	People who speak two languages
<b>Biography:</b>	Life-history of a man
<b>Biped:</b>	Animals with two feet
<b>Blasphemy:</b>	The act of talking impiously about sacred things
<b>Blistering:</b>	Intensely hot
<b>Blonde:</b>	A woman with skin and hair of auburn colour
<b>Botany:</b>	The science of vegetable life
<b>Brunette:</b>	A woman with dark skin and brown hair
<b>Bullion:</b>	Gold or silver before it is made into coins
<b>Bureaucracy:</b>	Administration of a government chiefly through bureaus or departments staffed with non-elected officials; the departments and their officials as a group
<b>Cacophony:</b>	A disagreeable vocal sound
<b>Callous:</b>	A mind insensible to kind thought or sympathetic feelings

<b>Capillary:</b>	Of hair; thin as a hair
<b>Carnivore:</b>	Flesh eater
<b>Casting vote:</b>	The vote of a presiding officer in an assembly or council, given to break a tie.
<b>Catastrophe:</b>	A great, often sudden calamity
<b>Cauterise:</b>	To sear by hot iron or electricity
<b>Celibacy:</b>	The state of being without a wife
<b>Censorious:</b>	A man who is always inclined to find fault
<b>Centipede:</b>	An insect with many legs
<b>Chaos:</b>	A condition or place of great disorder or confusion
<b>Circumlocution:</b>	A roundabout way of speaking
<b>Coerce:</b>	A restrain by force or to impel a person to do a thing by force
<b>Collaborator:</b>	One who attempts a task jointly with another (such tasks as the writing of a book or starting an enterprise)
<b>Colleagues:</b>	Men who work in the same department of an office etc.
<b>Colonialism:</b>	The principle or the practice in which a powerful country rules a weaker one and establishes its own trade and culture there
<b>Colossus:</b>	A huge statue
<b>Compatriot:</b>	Belonging to the same country and having the same interest and feelings
<b>Competence:</b>	The condition of being capable, ability, a sufficient income to live on.
<b>Congenital:</b>	Denoting or relating to any non-hereditary conditions esp. an abnormal condition, existing at birth.
<b>Constitutional:</b>	A regular walk taken for the benefit of one's health.
<b>Consummate:</b>	To finish by completing what was intended
<b>Contagious:</b>	Transmission by direct or indirect contact
<b>Contemporary:</b>	Belonging to the same period of time
<b>Contiguous:</b>	Adjacent, Neighbouring (countries, etc.)
<b>Contumacy:</b>	Willful and persistent resistance to lawful authority

<b>Convalescence:</b>	The period of gradual recovery of health after illness
<b>Cosmopolitan:</b>	Pertinent or common to the whole world
<b>Credulous:</b>	One who is very simple and who easily believes whatever is told
<b>Crockery:</b>	China tea-cups, saucers, plates, etc.
<b>Cutlery:</b>	Knives, forks, etc.
<b>Cynic:</b>	One who thinks that human nature is essentially evil
<b>Defame:</b>	To utter slanderous words with a view to injuring a man's reputation
<b>Delegate:</b>	To give one's authority to another
<b>Deliberate:</b>	To carefully think about a matter
<b>Deprecate:</b>	To express disapproval of
<b>Depreciate:</b>	To lower the value of
<b>Desecrate:</b>	To deprive (a thing) of its sacred character
<b>Deteriorates:</b>	Something that goes for bad to worse
<b>Digress:</b>	To wander from the point at issue or topic of discussion
<b>Diocese:</b>	The circuit or extent of a bishop's jurisdiction
<b>Diplomacy:</b>	The art practised by statesmen and ambassadors
<b>Dipsomania:</b>	Morbid craving for alcohol
<b>Ditheism:</b>	Belief in independent principles of good and evil
<b>Domestic:</b>	An animal that can be tamed
<b>Dotage:</b>	Extreme old age when a man often behaves like a fool
<b>Drawn:</b>	A match or a contest in which neither party wins
<b>Drought:</b>	Want of rain
<b>Ductile:</b>	Capable of being drawn out into wires
<b>Eccentric:</b>	A man of unusual habits
<b>Edible:</b>	A thing that is fit to be eaten
<b>Effeminate:</b>	He is so much like a woman that people detest him
<b>Efficacious:</b>	A plan, which will produce the intended effect
<b>Egoist:</b>	A lover of oneself
<b>Elaborate:</b>	To work out in all its details
<b>Eligible:</b>	That is fit to be chosen

<b>Elucidate:</b>	To clear up something difficult or mysterious
<b>Emancipationist:</b>	A man who thinks of the freeing of the lower classes from their disabilities
<b>Emphasis:</b>	To lay special stress on
<b>Empiric:</b>	One who relies on others' experience and observation
<b>Endemic:</b>	A disease which is peculiar to a locality or a class of persons
<b>Ennui:</b>	Mental weariness from lack of occupation
<b>Entomology:</b>	Study of insects
<b>Epicure:</b>	A person who is very fond of sensuous enjoyments
<b>Epitaph:</b>	Words inscribed on the tomb of a man
<b>Equestrian:</b>	One who rides a horse
<b>Equilibrium:</b>	A state of perfect balance
<b>Eradicate:</b>	To root out an evil, a disease, etc.
<b>Ethnology:</b>	Science of human races
<b>Etymology:</b>	The science which deals with the derivation of words
<b>Excavate:</b>	To unearth by digging
<b>Exchange:</b>	Giving and receiving
<b>Exculpated:</b>	To clear of guilt or blame
<b>Executive:</b>	The part of the government which preserves the law and order and carries out the laws made by the legislature
<b>Exonerate:</b>	To free (a person) from all blame in a matter
<b>Expatriate:</b>	To send out of one's native country
<b>Expiate:</b>	To make atonement for one's sins
<b>Explicit:</b>	An absolutely clear statement
<b>Expurgate:</b>	To exclude all objectionable matter (from some book or document)
<b>Extempore:</b>	A speech delivered without previous preparation
<b>Extradite:</b>	To deliver a criminal to the authorities of the country from which he has come
<b>Fanatic:</b>	A man filled with excessive and mistaken enthusiasm in matters of religion
<b>Fastidious:</b>	One who is not pleased by anything
<b>Fatalist:</b>	One who believes implicitly in fate

Feminist:	A man who thinks of the welfare of women
Foreigner:	A person residing in a country of which he is not a citizen
Fratricide:	Murder of a brother
Frutivorous:	Fruit-eating
Frustrate:	To prevent from accomplishing a purpose or fulfilling a desire disappeared, drop-less
Fumigate:	Purify or disinfect with fumes
Gala-day:	A day of gaiety and festivity
General:	A rule that is true in most cases
Germicide:	A medicine that kills germs
Glazier:	A person who mends broken window-glasses
Graminivorous:	Feeding on grasses
Herbivorous:	Animals which live on herbs
Homicide:	The killing of a man
Honorary:	An office for which salary is not paid
Hostile:	Resisting boldly
Hygienist:	One who is very careful about one's health
Iconoclast:	One who attacks and seeks to overthrow traditional or popular ideas or institutions
Idiosyncrasy:	A personal peculiarity of constitution or temperament
Idolatry:	Worship of idols
Illegible:	A writing that cannot be read
Illicit:	A trade that is prohibited by law
Illiterate:	A man who does not know how to read and write
Immutable:	A thing that is not subject to alteration
Imperial:	A small part of beard left growing beneath the lower lip
Imperialism:	The policy of extending a nation's authority by territorial acquisition or by the establishment of economic and political hegemony over other nations
Impracticable:	A scheme that cannot be put into practice
Inapt:	A comparison that is out of place
Inaudible:	A sound that cannot be heard
Incredible:	A thing which can hardly be believed

<b>Incriminate:</b>	To involve one in accusation
<b>Indefatigable:</b>	One who cannot be tired out
<b>Ineligible:</b>	One who is not fit according to the rules for something
<b>Infallible:</b>	Incapable of erring
<b>Infanticide:</b>	The murder of infants
<b>Inflammable:</b>	Liable to catch fire easily
<b>Inimitable:</b>	A method which cannot be imitated
<b>Insoluble:</b>	A problem never likely to be solved
<b>Insolvent:</b>	A person who is unable to pay his debts
<b>Intestate :</b>	A person who dies without making his will
<b>Instigate:</b>	To urge to commit a crime
<b>Interpolate:</b>	To insert passages in an author's work so as to give or false impression as to its date etc.
<b>Inveigh:</b>	To exclaim against a person or a thing
<b>Invulnerable:</b>	That which cannot be hurt or wounded
<b>Irrefragable:</b>	A statement which is impossible to contradict
<b>Irrelevant:</b>	Remarks which do not really apply to the subject in hand
<b>Irrepressible:</b>	A desire that cannot be suppressed
<b>Itinerant:</b>	Working for a short time at various places esp. as a casual labourer.
<b>Lackadaisical:</b>	A person given to airs and graces or affectedly languishing
<b>Laodicean:</b>	A person lacking in zeal, especially in religion or politics
<b>Loquacious:</b>	A person given to continual talking
<b>Lowering:</b>	The clouds are threatening
<b>Magnetic:</b>	This needle has the property of attracting iron
<b>Maiden:</b>	The first speech delivered by a man or first voyage of a ship
<b>Malleable:</b>	Metals that can be hammered into sheets
<b>Manor:</b>	Land belonging to a lord or a nobleman
<b>Martinet:</b>	A rigid disciplinarian, especially in the army or navy
<b>Materialistic:</b>	A society where money or gain is the most important consideration

<b>Matinee:</b>	A cinema show which is held in the afternoon.
<b>Matricide:</b>	The murder or murderer of one's own mother
<b>Medieval:</b>	Belonging to the Middle Ages
<b>Migratory:</b>	A bird that comes and goes with the seasons
<b>Minimize:</b>	To detract from the importance of an event
<b>Misalliance:</b>	Marriage with a person of inferior social status
<b>Misanthropist:</b>	A hater of mankind
<b>Misologist:</b>	A hater of learning or knowledge
<b>Misogamist:</b>	A hater of the institute of marriage
<b>Misogynist:</b>	A hater of women
<b>Mobocracy:</b>	Rule by mob
<b>Monogamy:</b>	The practice of being married to one at a time
<b>Monotropy:</b>	Worship of one god without denying the existence of others
<b>Mortuary:</b>	A building where dead bodies are kept
<b>Narcotic:</b>	A medicine that induces sleep
<b>Naturalisation:</b>	Admitting a person to the citizenship of a state to which he does not belong
<b>Navy:</b>	A labourer employed in excavating, etc. for canals, railways, roads etc.
<b>Neologism:</b>	A new word coined or used by an author
<b>Nepotism:</b>	Undue favour from a high official or holder of patronage to his relatives
<b>Neurotic:</b>	A person suffering from nervous disorder
<b>Notorious:</b>	A man with an evil reputation
<b>Nympholepsy:</b>	Ecstasy or frenzy caused by a desire of the unattainable
<b>Obsolete:</b>	A word no longer in use
<b>Octagon:</b>	An eight-sided figure
<b>Oligarchy:</b>	Government by the few
<b>Omnipotent:</b>	One who is all powerful
<b>Omnipresent:</b>	God is <i>present everywhere</i>
<b>Optimistic:</b>	One who believes that all is right with the world
<b>Ostracise:</b>	To turn out of society and fellowship
<b>Panacea:</b>	A remedy for all diseases
<b>Pantomime:</b>	Dramatic performance with dumb show

<b>Paragon:</b>	A model of excellence or perfection of a kind
<b>Parasite:</b>	The creeper that can exist only by living upon and drawing sustenance from others
<b>Parasol:</b>	A lady's umbrella
<b>Patricide:</b>	The murder or murderer of one's own father
<b>Patrimony:</b>	Property inherited from one's father or ancestors
<b>Peculate:</b>	To appropriate public money or goods entrusted to one's care
<b>Pedestrian:</b>	One who walks on foot
<b>Perpetuate:</b>	To preserve from extinction
<b>Perquisite:</b>	Something obtained from a place or an office over and above the settled wages
<b>Pessimist:</b>	One who takes a dark view of things
<b>Philanderer:</b>	A person who amuses himself by love-making
<b>Philanthropist:</b>	A man who loves his fellowmen and works for them
<b>Philistine:</b>	One who does not care for literature or art
<b>Philogynist:</b>	A person who is a lover of women
<b>Philomath:</b>	A lover of learning, especially of mathematics
<b>Piscivorous:</b>	Animals which feed on fish
<b>Plagiarist:</b>	A writer who borrows words and ideas from another
<b>Platitudes:</b>	Ordinary and commonplace remarks
<b>Plutocracy:</b>	Government by rich people
<b>Polyandry:</b>	Practice of marrying more than one husband at a time
<b>Polygamy:</b>	Practice of marrying more than one wife at a time
<b>Popular:</b>	A man who is liked by every body
<b>Posthumous:</b>	Works of a writer appearing after his death
<b>Postmortem:</b>	Medical examination of a body held after death
<b>Precursor:</b>	One who or that which precedes an event and indicates its approach
<b>Predacious:</b>	A beast that preys upon other animals
<b>Primogeniture:</b>	Right of succession belonging to the first-born
<b>Protagonist:</b>	The main character in a drama or other literary work
<b>Pugnacity:</b>	Tendency to quarrel or fight

Purist:	A person who is particular about the purity of his language
Pyrrhic victory:	A victory gained at too great an expense
Quintessence:	The purest or the most typical instance
Reanimate:	To restore to life from apparent death
Rebels:	People who take up arms against the government.
Red-tapism:	Too much official formality
Regicide:	The murder or murderer of a king
Remuneration:	The sum paid to a man for a piece of work
Reticent:	To be very reserved in speech
Retrospective:	Having reference to what is past
Sacrilege:	The act of violating the sanctity or destroying the property of the church
Samaritan:	A person who helps a stranger or a helpless person in difficulties
Septuagenarian:	A person between 69-80
Simultaneously:	Occurring, existing or operating at the same time.
Sinecure:	A paid office or post involving minimal duties
Somnambulist:	One who walks in sleep
Somniloquist:	One who talks in sleep
Sterilise:	To render safe from germs
Stoic:	A person who is indifferent to pleasure or pain
Subsidise:	To send large sums of money as military aid
Synchronise:	To take place at the same time as another event
Tattoo:	Marking the skin with indelible patterns by inserting pigments in punctures
Temporise:	To wait on events
Thearchy:	Rule or government by priests or gods; theocracy
Theomania:	Insane belief that one is God
Tonsure:	The ceremony of shaving the crown or the whole head
Untamable:	An animal that cannot be tamed
Undulate:	To rise and fall in waves
Vacillate:	To make up one's mind one day and to change it in the next day
Valetudinarian:	A man who always thinks he is ill

<b>Vegetarian:</b>	One who eats vegetables only
<b>Venal:</b>	One who may be ready to sell one's life for money.
<b>Venial:</b>	A fault that may be forgiven
<b>Verbatim:</b>	Using exactly the same words; word for word.
<b>Verbose:</b>	A style full of words
<b>Vespers:</b>	Evening prayer in the Church of England
<b>Veteran:</b>	A person who had a long experience of military service or of any occupation
<b>Vindicate:</b>	To establish the justice of a cause
<b>Wardrobe:</b>	Place where clothes are kept
<b>Waterproof:</b>	Anything that is able to keep water out
<b>Wild:</b>	An animal that cannot be tamed
<b>Zoology:</b>	The science of animal life

**PMS PAST PAPERS  
(Solved Précis)**

## PMS-2006

**Q.1: Make a précis of the following passage and suggest a suitable title:**

All human beings are liable to err. To be at peace with oneself, the realisation of this fact is essential. Humanity is faced with numerous struggles and difficulties. We should view our own problems as part of a universal struggle and brace ourselves to meet every difficulty with fortitude. To be frantic and desperate on such occasions cannot help the situation. Perhaps the greatest folly is for each of us to hug his troubles to himself. Often the path through our worst worries can be made smoother if we seek the guidance of a trusted friend. But there are limits to human wisdom. The only adequate way to endure large evils is to find large consolations. The key to this search is prayer. The faith in a beneficent 'Higher Power' can carry us through our most anxious moments. It has cured many people of their diseases and banished melancholy from their hearts. It was faith in God coupled with hard-work, which enabled Alexis Carrel to face ridicule and rejection calmly and finally became the recipient of the Nobel Prize. Finally, how much less we should worry about ourselves if we were to worry about others. How comforted we should be if we could see our struggle as a part of the struggle of a whole creation intent on growth and renewal. By doing so, we not only make our lives easier, but we also add our bit to the sum of human dignity and faith.

### Vocabulary

<b>Liable</b>	Likely to do something
<b>Err</b>	To make a mistake
<b>Brace</b>	To make something stronger
<b>Fortitude</b>	The courage to face great danger
<b>Frantic</b>	Extreme state of fear or anxiety
<b>Desperate</b>	Having no hope
<b>Folly</b>	Stupidity
<b>Adequate</b>	Proper
<b>Endure</b>	To bear
<b>Consolations</b>	Comforts or compensation
<b>Anxious</b>	Worried or nervous
<b>Banished</b>	To get rid or to go away from something

Melancholy	Deep sadness for long time or depression
Intent	Purpose
Renewal	Resume

### Points for the précis

- i. Problems faced by all human beings.
- ii. Face the problems with courage and determination and one must not lose hope.
- iii. Everyone tries to solve his own problems instead of sharing with his friend.
- iv. One should have faith in Higher Power and must say prayer for the solution of one's difficulties.

### Précis

All human beings face the problems and difficulties in the life. Man should face his problems with courage and determination and should not lose hope. Losing hope cannot solve the problems. The greatest foolish is that everyone tries to solve his problem by himself but he should share it with his trusted friend. But the human wisdom is also limited. So, one should have faith in 'Higher Power' and say prayer for the solution of his difficulties.

Total words: 245  
 Required words: 82  
 Given words: 77

### Title

- Problems of human beings and faith in High Power

## PMS-2009

### Q.1 Make a précis of the following passage and give it a suitable title:

Our instinctive apparatus consists of two parts --- the one tending to further our own life and that of our descendants, the other tending to thwart the lives of supposed rivals. The first includes the joy of life, and love and art, which is psychologically an offshoot of love. The second includes competition, patriotism and war. Conventional morality does everything to suppress the first and encourage the second. True morality would be the exact opposite. Our dealings with those whom we love may be safely left to instinct; it is our dealings with those whom we hate that ought to be brought under the dominion of reason. In the modern world, those whom we effectively hate are distant groups, especially foreign nations. We conceive them abstractly, and deceive

ourselves into the belief that acts which are really embodiments of hatred are done from love of justice or some such lofty motive. Only a large measure of skepticism can tear away the veils which hide this truth from us. Having achieved that, we could begin to build a new morality, not based on envy and restriction, but on the wish for a full life and the realization that other human beings are a help and not a hindrance when once the madness of envy has been cured. This is no impossibly austere morality yet its adoption would turn our earth into a paradise.

### Vocabulary

<b>Instinct</b>	A natural feeling in which a person behaves
<b>Apparatus</b>	A system of organs
<b>Descendants</b>	Forefathers
<b>Thwart</b>	To oppose a plan
<b>Rivals</b>	A person or thing competing with another
<b>Conventional</b>	A way in which a thing usually done
<b>Suppress</b>	To put an end something with force
<b>Dominion</b>	Authority to rule
<b>Conceive</b>	To form an idea plan
<b>Abstractly</b>	Existing in thought not physical
<b>Embodiments</b>	To give visible form of feelings
<b>Lofty</b>	Very high and impressive
<b>Scepticism</b>	A person doubts that a statement is true
<b>Veils</b>	A thing that hides something
<b>Envy</b>	The feeling of wishing to have like somebody has
<b>Austere</b>	Very simple or plain

### Points for the précis

- i. Two parts of instinct: descendants and the rivals.
- ii. The first part is filled with love and joy of life while the second one with competition and war.
- iii. Role of conventional morality and the true morality.
- iv. Modern world and our hatred towards foreigners.
- v. One should help each other and discourage the evils of hatred.
- vi. Owing to the new morality, life can be happier.

### Précis

Instinctive apparatus consist of two parts: one is our descendants and the other is our rivals. The first includes love and joy of life while the second one based on competition and war. Conventional morality

suppresses the former while the true morality is opposite. In this modern world, our hatred is especially towards foreigners that are not justified. We should help each other and discourage the evils of envy and hatred. In this way, new morality will make our life happier and more comfortable.

Total words: 232

Required words: 78

Given words: 84

### Title

- Need of the new morality

## PMS 2012

**Q. Make a précis of the following passage and give it a suitable title:**

I know that some people say the idea of a Law of Nature or decent behaviour known to all men is unsound, because different civilizations and different ages have had quite different moralities. But they haven't. They have only had slightly different moralities. Just think what a totally different morality would mean. Think of a country where people were admired for running away in battle, or where a man felt proud of double-crossing all the people who had been kindest to him. You might just as well try to imagine a country where two and two made five. Men have differed as regards what people you ought to be unselfish to—whether it was only your own family, or your fellow countrymen, or everyone. But they have always agreed that you ought not to put yourself first. Selfishness has never been admired.

We believe in the Law of Nature. If we do not believe in decent behaviour, why should we be so anxious to make excuses for not having behaved decently? The truth is, we believe in decency so much—we feel the Rule of Law pressing on us so—that we cannot bear to face the fact that we are breaking it, and consequently we try to shift the responsibility. For you notice that it is only for our bad behaviour that we find all these explanations. We put our bad temper down to being tired or worried or hungry; we put our good temper down to ourselves.

### Vocabulary

**Unsound**

Not acceptable

**Morality**

Principles concerning right and wrong or good and bad behaviour

Slightly	A little
Admire	To respect somebody for what they are or for what they have done
Double-cross	To cheat or trick somebody who trusts you
Selfishness	Concern for your own welfare and a disregard of others
Decency	Honest, polite behaviour that follows accepted moral standards
Press on	Insist on the belief, admission, or mental acceptance of
Shift	To make somebody else responsible for something you have done
Put sth down to sth	To consider that something is caused by something

### Points for the précis

- i. The idea of decent behaviour seems unacceptable.
- ii. There is slight difference in moralities.
- iii. The essence of moralities is the same.
- iv. Moral values get similar responses everywhere.
- v. We believe in decent behaviour as a Law of Nature.
- vi. We don't feel inclined to break a law.

### Précis

In a general view, law of nature seems unacceptable because of different civilizations and difference in moralities across the world. Yet the difference is so slight that the essence of moralities is the same from pole to pole. Being unselfish to our family, friends and common people is commendable while selfishness is condemnable everywhere.

We believe in the Law of Nature and decent behaviour. Consequently, we offer explanations for our rough behaviour. We don't feel inclined to break a law or find some excuse for it.

Total words: 249

Required words: 83

Given words: 86

### Title

- Law of Nature Prevails

# PMS 2014

**Q. Make a précis of the following passage and give it a suitable title:**

With the innovative findings of Sigmund Freud in the field of Psychology, particularly with reference to unconsciousness in 1905, the Western art and literature of the 20<sup>th</sup> century started to emphasize the individualism, emotional charge, percipience, psychological expression and the world of dreams. Cubism expressionism and surrealism introduced modern art to the essential of human mind and its hidden shades. Our artists have also absorbed their revolutionary trends along with the conventional styles. The artist has been enamored by the realistic technique in painting. He tries to communicate his viewers, the psychological, emotional and perceptual aspects of human life through his artistry. This has created a unique combination of apparently realistic canvases with deep meanings underneath. While soft clouds against the blue sky, windows and door openings towards or inside the wonder lands imagined fantasy and the tangible objects used as metaphors denote the spiritual or metaphysical world.

## Vocabulary

**Innovative:** pioneering, ground-breaking, novel

**Enamor:** charm, endear, allure

**Tangible:** palpable, definite, discernible

## Points for the précis

- i. Freud's findings and their effects on literature
- ii. Fusion of modern and traditional surges
- iii. Freud's findings: physical and meta-physical world

## Précis

The findings of Sigmund Freud influenced the literature of 20<sup>th</sup> century positively, by revealing the different layers of human mind and psyche. This led to the fusion of modern and traditional surges. The artists start depicting reality with a tint of fantasy. Thus the physical phenomenon became the symbol of meta-physical world.

Total words: 148

Required words: 49

Given words: 52

## Title

- Effects of Science on Art

**CSS PAST PAPERS  
(Solved Précis)**

## CSS-1990

Q.1: Write a précis of the following passage and suggest a suitable title:

Not all the rulers signed the Instrument of Accession at once. Afraid that the Socialist Congress Party would strip him of his amusements, flying, dancing girls and conjuring delights which he had only just begun to indulge since he had only recently succeeded his father to the throne, the young Maharajah of Jodhpur arranged a meeting with Jinnah. Jinnah was aware that both Hindu majority and geographical location meant that most of the Princely states would go to India, but he was gratified by the thought that he might be able to snatch one or two from under Patel's nose. He gave Jodhpur a blank sheet of paper.

'Write your conditions on that,' he said, 'and I'll sign it.'

Elated, the Maharajah returned to his hotel to consider. It was an unfortunate move on his part, for V. P. Menon was there waiting for him. Menon's agents had alerted him to what Jodhpur was up to. He told the young ruler that his presence was requested urgently at Viceroy's House, and reluctantly the young man accompanied him there. The urgent summons had been an excuse, and once they had arrived, Menon had to go on a frantic search for Viceroy and tell him what had happened. Mountbatten responded immediately. He solemnly reminded Jodhpur that Jinnah could not guarantee any conditions he might make, and that accession to Pakistan would spell disaster for his state. At the same time, he assured him that accession to India would not automatically mean end of his pleasure. Mountbatten left him alone with Menon to sign a provisional agreement.

### Vocabulary

Accession	Assent formal acceptance of treaty, etc.
Strip of	To take away property or honour
Gratified	To please or satisfy somebody
Elated	Very happy and excited
Reluctantly	Hesitating before doing something
Frantic	Done quickly and with a lot of activity

### Main points for précis

- i. The Princely States were hesitant about the Instrument of Accession.
- ii. They knew joining India might end up their luxurious life.
- iii. Therefore, young Maharaja Jodhpur arranged a meeting with Quaid-e-Azam and Maharaja was given free hand.
- iv. On the other hand, Menon told the Viceroy about Maharaja's plan.
- v. Maharaja was taken to Viceroy for explanation.
- vi. Viceroy assured Maharaja's rights and warned not to join Pakistan and convinced Maharaja to join India.

### Précis

The Princely States were reluctant in signing the Instrument of Accession. They knew that if they joined India, it might end up their delights and luxurious lifestyle. That's why; Maharaja met Quaid-e-Azam for accession of Jodhpur. Quaid-e-Azam gave full freedom for terms and conditions. When Menon came to know the plan he took Maharaja to Viceroy. The Viceroy assured him the rights of his states and warned that his accession to Pakistan would cause destruction thus convincing him to sign the agreement.

Total words: 263

Required words: 82

Given words: 82

### Title

- The Princely States and Instrument of Accession

OR

- Princely States and the role of Viceroy

# CSS-1991

Q.1: Make a précis of the following passage and suggest a suitable title:

Generally, European trains still stop at borders to change locomotives and staff. This is often necessary. The German and French voltage systems are incompatible. Spain—though not Portugal—has a broad-gauge track. English bridges are lower than elsewhere, and passengers on German trains would need a ladder to reach French platforms, twice as high as their own. But those physical constraints pale in comparison to an even more formidable barrier—national chauvinism. While officials in Brussels strive for an integrated and efficiently run rail network to relieve the Continent's gorged roads and airways, and cut down on pollution, three member countries—France, Germany and Italy—are working feverishly to develop their own expensive and mutually incompatible high-speed trains.

## Vocabulary

<b>Locomotives</b>	A railway engine that pulls a train
<b>Incompatible</b>	Two actions or ideas that are not acceptable together because of basic differences
<b>Broad-gauge</b>	Broad gauge railways use a rail gauge greater than the standard gauge
<b>Constraints</b>	A thing that limits or restricts something
<b>Pale</b>	Not strong or bright
<b>Formidable</b>	Feel fear and respect for people because they are powerful
<b>Chauvinism</b>	An aggressive and unreasonable belief that your own country is better than all other
<b>Strive for</b>	To try very hard to achieve something
<b>Relieve</b>	To make a problem less serious
<b>Feverishly</b>	Showing strong feelings of excitement

## Main points for précis

- i. Different railway systems in Europe have different tracks, electric systems and size of bridges.
- ii. Feeling of national pride is ample in this context.

- iii. Taking into mind these problems, Brussels is trying to bring about a new system.
- iv. Besides, other countries are sorting out the solution of this problem.

### **Précis**

The railway systems are different in the various countries of Europe because of their tracks, electric systems and height of bridges. The feeling of national pride is perhaps the greatest obstacle in establishing efficient continental railways. Brussels is introducing the new system. Besides, the other countries are following the same pattern by introducing modern trains.

Total words: 119

Required words: 40

Given words: 55

### **Title**

- Different railway systems of Europe
- OR
- Need for a common and effective Railway System

## CSS-1992

**Q.1: Write a précis of the following passage and suggest a suitable title:**

Throughout the ages of human development men have been subject to miseries of two kinds: those imposed by external nature, and, those that human beings misguidedly inflicted upon each other. At first, by far the worst evils were those that were due to the environment. Man was a rare species, whose survival was precarious. Without the agility of the monkey, without any coating of fur, he has difficulty in escaping from wild beasts, and in most parts of the world could not endure the winter's cold. He had only two biological advantages: the upright posture freed his hands, and intelligence enabled him to transmit experience. Gradually, these two advantages gave him supremacy. The number of the human species increased beyond those of any other large mammals. But nature could still assert her power by means of flood and famine and pestilence and by exacting from the great majority of mankind incessant toil in the securing of daily bread.

In our own day our bondage to external nature is fast diminishing, as a result of the growth of scientific intelligence. Famines and pestilence still occur, but we know better, year by year, what should be done to prevent them. Hard work is still necessary, but only because we are unwise: given peace and cooperation, we could subsist on a very moderate amount of toil. With existing technique, we can, whenever we choose to exercise wisdom, be free of many ancient forms of bondage to external nature.

But the evils that men inflict upon each other have not diminished in the same degree. There are still wars, oppressions, and hideous cruelties, and greedy men still snatch wealth from those who are less skilful or less ruthless than themselves. Love of power still leads to vast tyrannies or to mere obstruction when its grosser forms are impossible. And fear-deep—scarcely conscious fear—is still the dominant motive in very many lives.

### Vocabulary

Miseries  
Inflicted  
upon

Great suffering of the mind or body  
To make somebody/something suffer something

Precarious	Dangerous
Agility	Able to move quickly and easily
Endure	Experience and deal with something that is painful
Pestilence	Any infectious disease that spreads quickly and kills a lot of people
Incessant	Never stopping
Toil	To work very hard
Diminishing	To become or to make something smaller or weaker
Hideous	Very ugly
Ruthless	Hard and cruel
Tyrannies	Cruel use of power
Obstruction	The fact of trying to prevent something/somebody from making progress

### Main points for précis

- i. Throughout ages, man has faced two problems, namely threats by external nature and fight between each other.
- ii. In his early period, it was difficult to face the harsh climate and there was fear of wild animals.
- iii. Two things – hand and intelligence – became reason of his survival.
- iv. Advancement in science and technology yet man has to face the flood, famine and catastrophe.
- v. So, man should not give up hard work in sorting out the solution.
- vi. It is a pity to say that man is waging war against his fellows.
- vii. Lastly, lust for power results in more havoc and cruelties and it is the need of the hour to stop the catastrophe and miseries inflicted upon his fellows.

### Précis

Throughout ages, man has been facing the problems of threats of external nature and fight among each other. In his evolutionary period, it was difficult to survive owing to harsh climate and fear of wild animals. Owing to his intelligence and hands, he resisted bravely against the threats. Despite the advancement in science and technology, man has to confront natural calamity. So man should work hard to iron

out the problems. It is a pity to say that man is waging war against his own fellows. Lastly, lust for power results in more havoc and it is the need of the hour to live peacefully and stop exploitation.

Total words: 319

Required words: 107

Given words: 110

**Title**

- Evolution of human being and his initial problems

**Q.1: Make a précis of the following passage, and suggest a suitable title:**

The best aid to give is intellectual aid, a gift of useful knowledge. A gift of knowledge is infinitely preferable to a gift of material things. There are many reasons for this. Nothing becomes truly one's own except on the basis of some genuine effort of sacrifice. A gift of material goods can be appropriated by the recipient without effort or sacrifice; it therefore rarely becomes his own and is all too frequently and easily treated as a mere windfall. A gift of intellectual goods, a gift of knowledge, is a very different matter. Without a genuine effort of appropriation on the part of the recipient there is no gift. To appropriate the gift and to make it one's own is the same thing, and 'neither moth nor rust doth corrupt'. The gift of material goods makes people dependent, but the gift of knowledge makes them free. The gift of knowledge also has far more lasting effects and is far more closely relevant to the concept of 'development'. Give a man a fish, as the saying goes, and you are helping him a little bit for a very sort time, teach him the act of fishing, and he can help himself all his life. Further, if you teach him to make his own fishing net, you have helped him to become not only self-supporting, but also self-reliant and independent, man and businessman.

This then should become the ever-increasing preoccupation of aid-programmes to make men self-reliant and independent by the generous supply of the appropriate intellectual gifts, gifts of relevant knowledge on the methods of self-help. This approach, incidentally, has also the advantage of being relatively cheap, of making money go a long way. For \$ 100/- you may be able to equip one man with certain means of production, but for the same money you may well be able to teach hundred men to equip themselves. Perhaps a little 'pump-priming' by way of material goods will in some cases, be helpful to speed the process of development.

(E. F. Schumacher)

## Vocabulary

### Aid

Money, food, etc. that is sent to help countries in difficult situations

### Appropriate

Suitable

<b>Windfall</b>	An amount of money that somebody wins or receives unexpectedly
<b>Moth</b>	Flying insect with a long thin body and four large wings, like a butterfly
<b>Pump-priming</b>	The act of investing money to encourage growth in an industry or a business, especially by a government

### Main points for précis

- i. If aid is given it should be in the form of intellect rather than the gift of material.
- ii. By receiving aid, man does not work hard and cease strife.
- iii. An intellectual gift needs struggle and relentless effort to make it one's own.
- iv. The difference is clear as gift of knowledge makes man independent while aid makes man dependent.
- v. Impacts of aid as development and material are short lived.
- vi. It is preferable that intellectual aid be given.
- vii. To give knowledge to people in order to teach them how to earn livelihood instead of aid.

### Précis

If one provides aid it should be given in the form of intellect rather than material goods. By receiving material aid, man does not have to work hard but for a gift of knowledge, man has to make efforts. The difference is that gift of intellectual makes man independent and self-reliant while material gift makes him dependent. The intellectual gift has far-reaching impacts and leads towards development while material gift has short-lived advantages. It is necessary to give the gift of knowledge to poor nations to make them self-reliant and help people to earn livelihood instead of relying on others for a short time.

Total words: 342

Required words: 114

Given words: 104

### Title

- Knowledge – the best gift

## CSS-1994

**Q.1: Make a précis of the following passage in about 125 words and suggest a suitable title:**

"Education does not develop autonomously; it tends to be a mirror of society and is seldom at the cutting edge of social change. It is retrospective, even conservative, since it teaches the young what others have experienced and discovered about the world. The future of education will be shaped not by educators, but by changes in demography, technology and the family. Its ends — to prepare students to live and work in their society — are likely to remain stable, but its means are likely to change dramatically."

"Schools, colleges and universities will be redefined in fundamental ways: who is educated, how they are educated, where they are educated — all are due for upheaval. But their primary responsibility will be much the same as it is now: to teach knowledge of languages, science, history, government, economics, geography, mathematics and the arts, as well as the skills necessary to understand today's problems and to use its technologies. In the decades ahead, there will be a solid consensus that, as Horace Mann, an American educator, wrote in 1846, "Intelligence is a primary ingredient in the wealth of nations." In recognition of the power of this idea, education will be directed purposefully to develop intelligence as a vital national resource."

"Even as nations recognise the value of education in creating human capital, the institutions that provide education will come under increasing strain. State systems of education may not survive demographic and technological change. Political upheavals in unstable regions and the ease of international travel will ensure a steady flow of immigrants, legal and illegal, from poor nations to rich ones. As tides of immigration sweep across the rich world, the receiving nations have a choice: they can assimilate the newcomers to the home culture, or they can expect a proliferation of cultures within their borders. Early this century, state systems assimilated newcomers and taught them how to fit in. Today social science frowns on assimilation, seeing it as a form of cultural coercion, so state systems of education are likely to eschew cultural imposition. In effect, the state schools may encourage trends that raise doubts about the purpose or necessity of a state system of education."

(Diane Ravich)

### Vocabulary

Retrospective	Thinking about or connected with something that happened in the past
Demography	The changing number of births, deaths, diseases, etc. in a community over a period of time; the scientific study of these changes
Upheaval	A big change that causes a lot of confusion, worry and problems
Ingredient	One of the things or qualities that is necessary to make something successful
Assimilate	To allow somebody to become a part of a country or community rather than remaining in a separate group
Proliferation	The sudden increase of a particular thing
Frown	To make a serious, angry or worried expression
Coercion	Threatening to use force
Eschew	To deliberately avoid
Imposition	The act of introducing something such as a new law or rule

### Main points for précis

- i. Education and society are necessary for change.
- ii. Aim of education is to inform about the inventions and discoveries of the world.
- iii. The future of education depends on the changing demography, technology and the family rather than educators.
- iv. Education – a means for progress and achievement.
- v. No doubt, there will be change in educational system but the basic aim to disseminate knowledge in all field of life will remain the same.
- vi. It is believed intelligence is a wealth of the nation.
- vii. With the passage of time, people may face many problems.
- viii. People in troubled areas will migrate and cause cultural coercion.

### Précis

Education and society depend upon each other in order to bring social change. The aim of education is to make youth aware of the

discoveries and inventions of the world. The future of education will be determined by changes in demography, technology and the family rather than educators. There will be change in our educational system but its basic aim will be disseminating knowledge to different fields of life. It is believed that intelligence is the wealth of a nation. However, the educational institutions may face many problems. And the people in troubled areas may migrate to peaceful countries causing cultural coercion and therefore, social system will further enhance the qualms.

Total words: 360

Required words: 120

Given words: 111

**Title**

- **Significance of education**
- OR
- **Education, as an agent of change**

## CSS-1995

Q.1: Make a précis of the following passage and suggest a suitable title:

When you see a cockroach or a bed-bug your first reaction is one of disgust and that is immediately, followed by a desire to exterminate the offensive creature. Later, in the garden you see butterfly or a dragonfly, and you are filled with admiration at its beauty and grace.

Man's feelings towards insects are ambivalent. He realises that some of them, for example, flies and cockroaches, are threats to health. Mosquitoes and tsetse flies have in the past sapped the vitality of entire tribes or nations. Other insects are destructive and cause enormous losses. Such are locusts, which can wipe out whole areas of crops in minutes; and termites, whose often insidious ravages, unless checked at an early stage, can end in the destroying of entire rows of houses.

Yet men's ways of living may undergo radical changes if certain species of insects were to become extinct. Bees, for example, pollinate the flowers of many plants which are food sources. In the past, honey was the only sweetening agent known to men in some remote parts of the world. Ants, although they bite and contaminate man's food are useful scavengers which consume waste material that would otherwise pollute the environment.

Entomologists who have studied insect fossils believe them to have inhabited the earth for nearly 400 million years. Insects live in large numbers almost everywhere in the world, from the hottest deserts and the deepest caves to the peaks of high mountains and even the snows of the polar caps.

Some insect communities are complex in organisations, prompting men to believe that they possess an ordered intelligence. But such organized behaviour is clearly not due to developed brains. If we have to compare them to humans, bee and ant groups behave like extreme totalitarian societies. Each bee or ant seems to have a defined role to play instinctively and does so without deviation.

The word "instinct" is often applied to insect behaviour. But some insect behaviour appears so clear that one tends to think that some sort

of intelligence is at work. For example, the worker bee, upon returning to the hive after having found a new source of nectar, communicates his discovery by a kind of dance which tells other bees the direction and distance away of the nectar.

### Vocabulary

<b>Cockroach</b>	A large brown insect with wings, that lives in houses, especially where there is dirt
<b>Bed-bug</b>	A small flat insect that lives especially in beds, where it bites people and sucks their blood
<b>Disgust</b>	A strong feeling of dislike
<b>Exterminate</b>	To kill all the members of a group of people or animals
<b>Offensive</b>	Extremely unpleasant
<b>Ambivalent</b>	Showing both good and bad feelings about somebody/something
<b>Sapped</b>	The liquid in a plant or tree that carries food to all its parts
<b>Vitality</b>	Energy and enthusiasm
<b>Locusts</b>	A large insect that lives in hot countries and flies in large groups, destroying all the plants and crops of an area
<b>Wipe out</b>	To destroy somebody/something completely
<b>Insidious</b>	Spreading gradually or without being noticed, but causing serious harm
<b>Ravages</b>	The destruction caused by something
<b>Undergo</b>	To experience something especially a change or something unpleasant
<b>Radical</b>	Complete change
<b>Extinct</b>	No longer in existence
<b>Contaminate</b>	To make a substance or place dirty or no longer pure by adding a substance that is dangerous
<b>Scavengers</b>	To search through waste for things that can be used or eaten
<b>Entomology</b>	The scientific study of insects
<b>Fossils</b>	The remains of an animal or a plant which have become hard and turned into rock
<b>Inhabited</b>	With people or animals living there
<b>Prompting</b>	Done without delay

Totalitarian	Government in which there is only one political party that has complete power and control over the people
Instinctively Deviation	Based on instinct, not thought or training
Instinct	The act of moving away from what is normal or acceptable
Hive	A natural tendency for people and animals to behave in a particular way using the knowledge and abilities
Nectar	A structure made for bees to live in
	A sweet liquid that is produced by flowers and collected by bees for making honey

### Main points for précis

- i. Different types of creatures in this world that may be a source of annoyance or happiness.
- ii. View of man as these creatures may threaten the existence of human beings.
- iii. These creatures are harmful for us and crops if not checked properly.
- iv. With the passage of time, man's way of life has changed.
- v. Different spices are helpful for us as they are either source of food or to remove the wastage.
- vi. Views of the entomologists about the life of the insects.
- vii. Some insects are intelligent.
- viii. Instinctive behaviour of the insects as they show their discovery through different styles.

### Precis

Insects may often cause repulsion or be attractive in some cases. Man has dual reaction towards them as some of them are pestilences towards health and hygiene causing fatal and devastating epidemics. Others are destructive and may bring about great material loss if not controlled. Contrarily, insects are also important members of the ecosystem and offer irreplaceable benefits. Bees, for example, provide us honey and ants cause decay which helps overcome pollution. Entomologists revealed the existence of insects to be 400 million years old. They inhabit diverse habitats and can sustain harsh weather. Some display such social behaviour as can be mistaken for intelligence. However, this is not for a well-developed brain but is purely based on

instincts. As worker bees communicate the source of nectar through a special dance which may be confused for intelligence.

Total words: 380

Required words: 126

Given words: 136

### Title

- Advantages and disadvantages of the pests for human beings

OR

- Pests and man

## CSS-1996

**Q.1: Make a précis of the following passage in about one third of its length and suggest a suitable title.**

Along with the new revelations of science and psychology, there have also occurred distortions of what is being discovered. Most of the scientists and psychologists have accepted Darwin's theory of evolution and his observations on "Survival of the fittest" as a final word. While enunciating his postulate on the concept of the fittest, Darwin primarily projected physical forces as the main criterion, and remained unmindful of the culture of mind. The psychologist, on the other hand, in his exclusive involvement with the psyche, has overlooked the potential of man's physical self and the world outside him. No synthesis has been attempted between the two with the obvious result of the one being sacrificed at the altar of the other. This has given birth to a civilisation, which is wholly based on economic considerations, transforming man into a mere "economic being" and limiting his pleasures and sorrows to sensuous cravings.

With the force of his craft and guns, this man of the modern world gave birth to two cannibalistic philosophies, the cunning capitalism and the callous communism. They joined hands to block the evolution of man as a cultural entity, denuding him of the feelings of love, sympathy, and humanness. Technologically, man is immensely powerful; culturally, he is the creature of stone-age, as lustful as ever, and equal ignorant of his destiny. The two world wars and the resultant attitudes display harrowing distortion of the purposes of life and power. In this agonizing situation the scientist is harassing forces of nature, placing them at the feet of his country's leaders, to be used against people in other parts of the world. This state of his servility makes the functions of the scientist appear merely to push humanity to a state of perpetual fear and lead man to the inevitable destruction as a species with his own inventions and achievements. This irrational situation raises many questions. They concern the role of a scientist, the function of religion, the conduct of politician who is directing the course of history, and the future role of man as a species. There is an obvious mutilation of the purpose of creation and the relationship between cosmos, Life, and Man is hidden from eyes; they have not been viewed collectively.

**Vocabulary**

<b>Distortions</b>	To change the shape, appearance
<b>Darwin</b>	The English naturalist who developed the theory of evolution by natural selection
<b>Enunciating</b>	To express an idea clearly and exactly
<b>Postulate</b>	To suggest or accept that something is true so that it can be used as the basis for a theory, etc.
<b>Unmindful</b>	Not giving thought or attention to somebody/something
<b>Overlooked</b>	To fail to see or notice something or miss
<b>Synthesis</b>	The act of combining separate ideas, beliefs, styles, etc.; a mixture or combination of ideas, beliefs, styles, etc.
<b>Altar</b>	Because of something that you think is worth suffering for
<b>Cravings</b>	A strong desire for something
<b>Cannibalistic</b>	A person who eats human flesh
<b>Capitalism</b>	An economic system in which a country's businesses and industry are controlled and run for profit by private owners rather than by the government
<b>Callous</b>	Not caring about other people's feelings or suffering
<b>Communism</b>	A political movement that believes in an economic system in which the state controls the means of producing everything on behalf of the people. It aims to create a society in which everyone is treated equally
<b>Denuding</b>	To remove the covering, features, etc. from something, so that it is exposed
<b>Immensely</b>	Enormously
<b>Agonizing</b>	Causing great pain, anxiety or difficulty
<b>Harass</b>	To annoy or worry somebody by putting pressure on him or saying or doing unpleasant things to him
<b>Servility</b>	Wanting too much to please somebody and obey him

Perpetual	Continuous
Inevitable	That you cannot avoid or prevent
Mutilation	Spoil completely
Cosmos	The universe, especially when it is thought of as an ordered system

### Main points for précis

- i. In making headway in Science and Psychology, some negative progress.
- ii. Agreement on Darwin theory by scientists and psychologists.
- iii. Neglected force of mind and focused on physical force.
- iv. The psychologists have ignored the man's physical self and concerned with psychology.
- v. Dearth of compromise between physics and psychology and resultantly, a new civilisation which believed on economic means.
- vi. Two blocs: capitalism and communism
- vii. Process of evolution is halted by eroding humanity, love and care.
- viii. Results of two world wars: destruction and devastation

### Précis

Though science and psychology have been making headway progress, it has caused negative effects. The scientists and psychologists have agreed with the Theory of Darwin where he focused on physical force and neglected mind force. The psychologists have not paid attention to man's physical self and have dealt with psyche alone. Owing to the dearth of compromise between these two things, a new civilisation was formed which emphasised the importance of economic means. In this way, man's discoveries created two global blocs and stopped the evolutionary process by eroding the passion of love and humanity. The world wars resulted in utter destruction for humanity. In this scenario, it is the need of the hour to make a census between religion, culture and science for a peaceful world.

Total words: 373

Required words: 121

Given words: 125

Title

- Discoveries and their impact on man's life

## CSS-1997

**Q.1: Make a précis of the following passage in about one third of its length, using your own words as far as possible and suggest a suitable title:**

Exploration in the Arctic Circle still offers countless opportunities for fresh discoveries, but it is an adventure not to be undertaken lightly. As an occupation it is more lonely and remote than anything else in the world. And at any moment the traveller must be prepared to encounter hazard and difficulty, which call for all his skill and enterprise. Nevertheless, such enterprise will be carried on as long as there are uninvestigated areas to attack the daring and as long as the quest for knowledge inspires mankind.

Investigations have shown that the Arctic Zone is rich in mineral deposits, but even if these deposits were themselves of little value, the economic importance of the Arctic would not be appreciably lessened. For it is generally agreed that weather is made in the north and, as the success or failure of the harvests all over the world is largely determined by weather, it follows that agriculture and all those industrial and commercial activities dependent upon it, must be considerably affected by the accuracy of the daily weather reports. Modern meteorologists regard the conditions prevailing in the Arctic as of first-rate importance in helping them to arrive at accurate results in their forecasts.

Yet, apart from any economic or other practical considerations, there is a strange fascination about this vast unconquered region of stern northern beauty. Those who have once entered the vast polar regions like to speak of their inexpressible beauty, the charm of the yellow sun and dazzling ice packs, the everlasting snows, and the unmapped land where one never knows what lies ahead; it may be a gigantic glacier which reflects a beam of sunlight over its frozen expanse, or some wonderful, fantastically shaped cliff, which makes an unfading impression on the memory. It may even be an iceberg, stately and terrifying, moving on its relentless way, for the Arctic is the birth place of the great icebergs which threaten navigation.

#### Vocabulary

**Arctic**

Extremely cold

**Undertake**

To make yourself responsible for something and start doing it

<b>Hazard</b>	A thing that can be dangerous
<b>Quest</b>	A long search for something, especially for some quality such as happiness
<b>Meteorology</b>	The scientific study of the earth's atmosphere and its changes
<b>Dazzling</b>	To impress a lot with your beauty, skill
<b>Iceberg</b>	An extremely large mass of ice floating in the sea
<b>Navigation</b>	The skill or the process of planning a route for a ship

### Main Points for Précis

- i. Arctic Ocean still provides a chance to discover though it is not an easy task.
- ii. Travellers have to face difficulties and require skill and patience.
- iii. Main reason is the curiosity of knowledge.
- iv. The researchers urge its mineral and economic importance.
- v. Agriculture, industry and commercial activities depend on the formation of weather in the North.
- vi. Views of meteorologists as weather can be predicted.
- vii. Furthermore, these areas are full of beautiful and natural scene.
- viii. But Icebergs create hindrance for navigators.

### Précis

Arctic Ocean is significant for exploration though it is not an easy task and the travellers may have to confront such difficulty at any time as may demand extreme skill and patience. Curiosity for knowledge still invokes man to undertake such a journey. The researchers urge that the Arctic Zone is not full of mineral resources but its economic importance cannot be condoned. The formation of weather in the North determines our agriculture, industry and commercial activities. Meteorologists believe that in the Arctic Circle weather can be forecast. Besides, it is a source of natural beauty, huge glaciers and rays of sunlight. The big icebergs are considered to be hindrance for navigators.

Total words: 323

Required words: 108

Given words: 112

Title

• Arctic Ocean, importance and needs for exploration

## CSS-1998

**Q.1: Make a précis of the following passage in about one third of its length and suggest a suitable title.**

Lying is indeed an accursed vice. We are men, and we have relations with one another only by speech. If we recognised the horror and gravity of an untruth, we should more justifiably punish it with fire than any other crime. I commonly find people taking the most ill-advised pains to correct their children for their harmless faults and worrying them about heedless acts which leave no trace and have no consequences. Lying and in a lesser degree obstinacy are, in my opinion, the only faults whose birth and progress we should consistently oppose. They grow with a child. It is difficult to imagine how impossible it is to correct it. Whence it happens that we find some otherwise excellent men subject to this fault and enslaved by it.

If, like the truth, falsehood had only one face, we should know better where we are, for we should then take the opposite of what a liar said to be the truth. But the opposite of a truth has a hundred thousand shapes and a limitless field.

The Pythagoreans regard good as certain and finite, and evil as boundless and uncertain. There are a thousand ways of missing the bull's eye, only one of hitting it. I am by no means sure that I could induce myself to tell a brazen and deliberate lie even to protect myself from the most obvious and extreme danger. An ancient father says that we are better off in the company of a dog we know than in that of a man whose language we do not understand. Therefore those of different nations do not regard one another as men, and how much less friendly is false speech than silence! (Montaigne).

### Vocabulary

**Lying**

An untrue or inaccurate statement that may or may not be believed true by the speaker

**Accursed**

A rude or offensive word or phrase that some people use when they are very angry

**Heedless**

Not paying careful attention

**Obstinacy**

Stubborn

**Induce**

To persuade

**Brazen**

Shameless

### Main points for précis

- i. Lying as an evil
- ii. People integrate through language
- iii. Strict punishment
- iv. Think opposite of lying if one wants to know the truth
- v. Truth has one face while falsehood is multifaceted
- vi. Not telling lie even in difficult situation by the writer
- vii. People had better to be silent when they do not know each other

### Precis

Lying is deemed an evil in a society where people integrate each other through language. Its punishment should be strict and timely. The best way to get rid of it is to nip it in the bud in the very childhood. In order to know about truth we should think about the opposite of lying. Although truth has one face while falsehood is multi-faceted. The writer is not in the favour of telling lies even in a precarious situation. When people who do not know each other meet, they had better remain silence instead of lying.

Total words: 286

Required words: 95

Given words: 96

### Title

- Truth and Lying

OR

- Lying, a curse

## CSS-1999

**Q.1:** Make a précis of the following passage in about one third of its length and suggest a suitable title:

To have faith in the dignity and worth of the individual man as an end in himself, to believe that it is better to be governed by persuasion than by coercion, to believe that fraternal goodwill is more worthy than a selfish and contentious spirit, to believe that in the long run all values are inseparable from the love of truth and the disinterested search for it, to believe that knowledge and the power it confers should be used to promote the welfare and happiness of all men, rather than to serve the interests of those individuals and classes whom fortune and intelligence endow with temporary advantage — these are the values which are affirmed by the traditional democratic ideology. The case of democracy is that it accepts the rational and human value as ends and proposes as the means of realizing them the minimum of coercion and the maximum of voluntary assent. We may well abandon the cosmological temple in which the democratic ideology originally enshrined these values, without renouncing the faith it was designed to celebrate. The essence of that faith is belief in the capacity of man as a rational and humane creature to achieve the good life by rational and humane means. The chief virtue of democracy and the sole reason for cherishing it is that with all its faults it still provides the most favourable conditions for achieving that end by those means.

### Vocabulary

<b>Persuasion</b>	The act of persuading somebody to do something
<b>Coercion</b>	The action of making somebody do something that he does not want to do, using force or threatening to use force
<b>Fraternal</b>	Connected with the relationship that exists between people or groups that share the same ideas or interests
<b>Contentious</b>	Rivalry, argue
<b>Confer</b>	To give a degree or title to somebody
<b>Abandon</b>	Give up
<b>Cosmology</b>	A branch of metaphysics that deals with the nature of the universe

**Renounce** To give up, refuse, or resign  
**Cherishing** Feel or show affection for

### Main points for Précis

- i. Traditional democratic ideology; where all the fundamental human rights are ensured and the use of violence is discouraged.
- ii. It promotes goodwill and human values.
- iii. Power should be used to bring change in the lives of all people not only the privileged class.
- iv. Violence should be discouraged and human assent to be promoted.
- v. Need to improve human life through human ways.
- vi. Though democracy has some disadvantages yet it is good to achieve goals.

### Précis

In the traditional democratic ideology, it is deemed that people should be ruled by amicable ways instead of coercion. That helps foster good-will and human values. Power ought to be used to improve and facilitate the lives of all people rather than a privileged class. Following the way of democracy, use of violence is minimized and human assent is encouraged. In reality, we have ignored all democratic values of cosmological temple which requires man to improve human life by adopting human ways. Though democracy has some disadvantages, it suits us to achieve goals.

Total words: 237

Required words: 81

Given words: 88

### Title

- Advantages of Democracy
- OR
- Democracy and its application

## CSS-2000

**Q.1: Make a Précis of the following passage in about one third of its length and suggest a suitable title:**

Besant describing the middle class of the 19th century wrote "In the first place it was for more a class apart. In no sense did it belong to society. Men in professions of any kind (except in the Army and Navy) could only belong to society by right of birth and family connections; men in trade - bankers were still accounted tradesmen - could not possibly belong to society. That is to say, if they went to live in the country they were not called upon by the country families and in the town they were not admitted by men into their clubs or by ladies into their houses ..... The middle class knew its own place, respected it, made its own society for itself, and cheerfully accorded to rank the deference due."

Since then, however, the life of the middle classes had undergone great changes as their numbers had swelled and their influence had increased. Their already well-developed consciousness of their own importance had deepened. More critical than they had been in the past of certain aspects of aristocratic life, they were also more concerned with the plight of the poor and of the importance of their own values of sobriety, thrift, hard work, piety and respectability as examples of ideal behaviour for the guidance of the lower orders. Above all they were respectable. There were divergences of opinion as to what exactly was respectable and what was not. There were, nevertheless, certain conventions, which were universally recognized: wild and drunken behaviour was certainly not respectable, nor were godlessness or avert promiscuity, nor an ill-ordered home life, unconventional manners, self-indulgence or flamboyant clothes and personal adornments.

### Vocabulary

<b>Accounted</b>	Consider, analyse
<b>Plight</b>	Difficult or precarious situation
<b>Thrift</b>	Careful management, especially of money
<b>Avert</b>	Avoid
<b>Promiscuity</b>	Miscellaneous mingling or selection of persons or things
<b>Flamboyant</b>	Marked by or given to strikingly elaborate or colourful

Adornment	display or behavior To enhance the appearance of especially with beautiful objects
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### Main points for précis

- i. View of Besant about the middle class of the 19th century as a separate class.
- ii. Professional men were only considered the part of society, having family connections and tradesmen were not allowed to be its part.
- iii. The middle class became distinguished because of its self-respect and struggle.
- iv. With the passage of time when their numbers increased they made a class.
- v. Owing to the developed conscience, they were part of elite to look after the poor.
- vi. Keeping in mind they were honest and respectable.
- vii. They followed the international law of morality.

### Précis

Besant says that the middle class of the 19th century was a separable class and hardly integrated with a society. Professionals and trades-men were not considered part of society except by right of birth or family connections and did not interact socially. The middle class distinguished themselves because of their self-respect, hard-work and devotion. Gradually, when their number went up they developed a society of their own. Their well-developed conscience kept them distinct from the elite class. They tended the poor and set a model for others. They were honest and respectable thus observing international moral standards where selfishness, eccentricism and atheism were prohibited strictly.

Total words: 276

Required words: 92

Given words: 100

### Title

- Evolution and the position of the Middle Class

## CSS-2001

**Q.1: Make a précis of the following passage in about one third of its length and suggest a suitable heading:**

It was not from want of perceiving the beauty of external natural but from the different way of perceiving it, that the early Greeks did not turn their genius to portray, either in colour or in poetry, the outlines, the hues, and contrasts of all fair valleys, and bold cliffs and golden noons, and rosy lawns which their beautiful country affords in lavish abundance.

Primitive people never so far as I know, enjoy what is called the picturesque in nature, wild forests, beetling cliffs, reaches of Alpine snow are with them great hindrances to human intercourse, and difficulties in the way of agriculture. They are furthermore the homes of the enemies of mankind, of the eagle, the wolf, or the tiger, and are most dangerous in times of earthquake or tempest. Hence the grand and striking features of nature are at first looked upon with fear and dislike. I do not suppose the Greeks different in this respect from other people, except that the frequent occurrence of mountains and forests made agriculture peculiarly difficult and intercourse scanty, thus increasing their dislike for the apparently reckless waste in nature. We have even in Homer a similar feeling as regards the sea — the sea that proved the source of all their wealth and the condition of most of their greatness. Before they had learned all this, they called it "the unmistakable sea" and looked upon its shore as merely so much waste land. We can therefore easily understand, how in the first beginning of Greek art, the representation of wild landscape would find no place, whereas fruitful fields did not suggest themselves as more than the ordinary background. Art in those days was struggling with material nature to which it felt a certain antagonism.

There was nothing in the social circumstances of the Greeks to produce any revolution in this attitude during their greatest days. The Greek republics were small towns where the pressure of the city life was not felt. But as soon as the days of the Greek republics were over, the men began to congregate for imperial purposes into Antioch, or Alexandria or lastly into Rome, than we seek the effect of noise and dust and smoke and turmoil breaking out into the natural longing for rural rest and retirement so that from Alexander's day — We find all kinds

of authors ----- epic poets, lyricists, novelists and preachers ----- agreeing in the praise of nature, its rich colors and its varied sounds.

Mohaffy: Rambles in Greece

### Vocabulary

<b>Perceive</b>	To become aware of through the senses
<b>Genius</b>	A strong leaning or inclination
<b>Portray</b>	Depict
<b>Hues</b>	Complexion, colour
<b>Cliff</b>	A very steep, vertical or overhanging face of rock, earth or ice
<b>Lavish</b>	Prodigal
<b>Primitive</b>	Relating to the earliest age or period
<b>Hindrance</b>	To interfere with or slow the progress of
<b>Tempest</b>	A violent storm
<b>Scanty</b>	Limited or less than sufficient in degree, quantity or extent
<b>Reckless</b>	Irresponsible
<b>Antagonism</b>	Actively expressed opposition or hostility

### Main points for précis

- i. Though the Greek were full of natural beauty, the people did not pay attention towards it.
- ii. Primitive people did not know its importance and considered it a hindrance in the way of development.
- iii. Similarly, these areas believed to be the place of human enemies and tectonic movement.
- iv. The people of Greek were similar to other who thought that mountains and forests are hindrance and thought them to be useless.
- v. The Greek had the wealth of sea but they thought it a wasting thing.
- vi. In their early period of development, we had not seen the picture of nature in their background.
- vii. In their high time, they did not bring about reforms and changed attitude.
- viii. When their decline started they faced many problems because of their lust for power.

ix. Consequently, people belonging to all fields praised the beauty of nature.

### Précis

The Greeks did not pay attention to depicting natural beauty prevailing everywhere in art. The primitive people were not conscious about the landscape of nature and considered it to be an obstacle for agriculture. Similarly, these areas were deemed places of wild-animals and restricted movement. The people were akin to others who thought that mountains and forests did not help the growth of agriculture and considered these things useless. The Greeks occupied a unique position having sea – a national wealth – but they thought about sea as a waste. In their early period of art development, we never saw the picture of wilderness and beautiful land in their background. During their hayday, they were not able to change their attitude or introduce reforms. When their apogee began degenerating, they confronted many problems because of their lust for power. Consequently, authors belonging to every field applauded the beauty of nature.

Total words: 420

Required words: 140

Given words: 145

### Title

- Greek people and art

## CSS-2002

**Q.1: Make a précis of the given passage and give a suitable heading:**

The Official name of our species is Homo sapiens: but there are many anthropologists who prefer to think of man as Homo Faber the smith, the maker of tools. It would be possible. I think to reconcile these two definitions in a third. If man is a knower and an efficient doer, it is only because he is also a talker. In order to be Faber and Sapiens, Homo must first be loquax, the loquacious one. Without language we should merely be hairless chimpanzees. Indeed we should be some things much worse. Possessed of a high IQ but no language, we should be like the Yahoos of Gulliver's Travels... Creatures too clever to be guided by instinct, too Self-centered to live in a state of animal grace, and therefore, condemned forever, frustrated and malignant, between contented ape hood and aspiring humanity. It was language that permitted the expression of religious insight, the formulation of ethical ideals, the codification of laws. It was language in a word that turned us into human beings and gave birth to civilisation.

### Vocabulary

<b>Homo</b>	Mankind, humanity
<b>sapiens</b>	
<b>Anthropology</b>	The science of human beings
<b>Reconcile</b>	Settle, resolve
<b>Loquax</b>	Talkative
<b>Yahoos of Gulliver's Travels</b>	A member of a race of brutes in Swift's Gulliver's Travels who have the form and all the vices of humans
<b>Instinct</b>	A natural or inherent aptitude, impulse or capacity
<b>Malignant</b>	To harm somebody

### Main points for précis

- i. Although Home sapiens or homo faber yet he is talkative.
- ii. Superiority of man is due to language.
- iii. Having high I.Q. level does not matter but language makes him different.

- iv. Role of language in the development of religion, ethics and culture.
- v. Consequently, language gave birth to civilisation.

### Précis

It does not matter whether man is homo sapien or homo faber, yet he is a talker. Man is known just because of language. Possessing high I.Q. is not the criterion but language makes him superior to all other creatures. Language is also very vital in the development of religion, ethics and laws. Resultantly, language gave birth to civilisation.

Total words: 162

Required words: 54

Given words: 58

### Title

- Importance of language
- OR
- Superiority of language over other creatures

## CSS-2003

**Q.1: Make a précis of the given passage and give a suitable heading:**

If then a practical end must be assigned to a University course, I say it is that of training good members of a society. Its art is the art of social life, and its end is fitness for the world. It neither confines its views to particular professions on the one hand, nor creates heroes or inspires genius on the other. Works indeed of genius fall under no art; heroic minds come under no rule; a University is not a birthplace of poets or of immortal authors, of founders of schools, leaders of colonies, or conquerors of nations. It does not promise a generation of Aristotles or Newtons, of Napoleons or Washingtons, of Raphaels or Shakespeares, though such miracles of nature it has before now contained within its precincts. Nor is it content on the other hand with forming the critic or the experimentalist, the economist or the engineer, though such too it includes within its scope. But University training is the great ordinary means to a great ordinary end; it aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying true principles to popular enthusiasm and fixed aims to popular aspirations. It is the education which gives a man a clear conscious view of his own opinions and judgments, a truth in developing them, an eloquence in expressing them, and a force in urging them. It teaches him to see things as they are, to go right to the point, to disentangle a skein of thought, to detect what is sophistical, and to discard what is irrelevant. It prepares him to fill any post with credit, and to master any subject with facility.

(John H Newman)

### Vocabulary

Confine	Restrict
Immortal	Exempt from death
Precincts	An enclosure bounded by the walls of a building
Cultivating	To develop
Eloquence	The quality of forceful or persuasive expressiveness
Disentangle	To separate different ideas that have become confused
Skein	Long piece of wood that is loosely tied together

**Sophistical** Able to understand complicated ideas

**Discard** To get rid of something that you no longer want

### Main points for précis

- i. University trains the good members of society.
- ii. University education teaches the art of life.
- iii. University is not a place of great personalities but aims at training how to live and work for the betterment of the society.
- iv. Higher education results in good earning.
- v. It raises the intellectual tone of society to purify the natural taste.
- vi. Education makes a person to search the hidden things and solve the problems.

### Precis

University education trains the responsible and good people of a society. It teaches the art of leading life in a better way. University education is not the place for heroes and immortal personalities in the world but it polishes the people to survive and work for the betterment of the society. University training provides means to do great work and get great ends in life. It changes the people intellectually and gives the sense of responsibility, honesty and maturity for the progress of the world. Education enables human beings to solve huge problems.

Total words: 288

Required words: 96

Given words: 94

### Title

- Education and society

OR

- Benefits of university education

## CSS-2004

**Q.1: Make a précis of the given passage and suggest a suitable heading:**

We're dealing with a very dramatic and very fundamental paradigm shift here. You may try to lubricate your social interactions with personality techniques and skills, but in the process, you may truncate the vital character base. You can't have the fruits without the roots. It's the principle of sequencing: Private Victory precedes Public Victory. Self-mastery and self-discipline are the foundation of good relationship with others. Some people say that you have to like yourself before you can like others. I think that idea has merit but if you don't know yourself, if you don't control yourself, if you don't have mastery over yourself, it's very hard to like yourself, except in some short-term, psych-up, superficial way. Real self-respect comes from dominion over self from true independence. Independence is an achievement. Interdependence is a choice only independent people can make. Unless we are willing to achieve real independence, it's foolish to try to develop human relations skills. We might try. We might even have some degree of success when the sun is shining. But when the difficult times come — and they will — we won't have the foundation to keep things together. The most important ingredient we put into any relationship is not what we say or what we do, but what we are. And if our words and our actions come from superficial human relations techniques (the Personality Ethic) rather than from our own inner core (the Character Ethic), others will sense that duplicity. We simply won't be able to create and sustain the foundation necessary for effective interdependence. The techniques and skills that really make a difference in human interaction are the ones that almost naturally flow from a truly independent character. So the place to begin building any relationship is inside us, inside our Circle of Influence, our own character. As we become independent — Proactive, centered in correct principles, value driven and able to organize and execute around the priorities in our life with integrity — we then can choose to become interdependent — capable of building rich, enduring, highly productive relationships with other people.

Vocabulary

Paradigm

Example or pattern

<b>Lubricate</b>	To make smooth or slippery
<b>Truncate</b>	To make something shorter especially by cutting off the top or end
<b>Superficial</b>	Not studying or looking at something thoroughly; seeing only what is obvious

### Main points for précis

- i. Need to make good social relationships with personality skills.
- ii. Self-discipline – a base of relationship.
- iii. Self-knowledge is necessary to interact with others.
- iv. For good relationship skills, self-independence is vital.
- v. Our words and actions should be genuine and no element of doubt.
- vi. Relationship should be built on the true sense of independence.

### Précis

A person should try to make good social relationships through personality skills. Self-discipline is the base of every relationship. It is said that a person should know himself before interacting with others. A person cannot establish good relationship skills without self-independence. This requires discipline. Therefore, the interaction techniques truly come from the independent personality. It is necessary that our words and actions should be genuine and there should be no element of doubt in them. They should compliment each other. We can develop interdependent relationship through our inner self and control the situation having strong moral principles with the intention to make highly productive interactions with others.

Total words: 344

Required words: 115

Given words: 107

### Title

- Dependence and interdependence

## CSS-2005

**Q.1: Make a précis of the given passage and suggest a suitable heading:**

Basically, psychoses and neuroses represent man's inability to maintain a balance or equated polarity in conducting his life. The ego becomes exclusively or decidedly one-sided. In psychoses there is a complete collapse of the ego back into the inner recesses of the personal and collective unconscious. When he is repressed toward fulfilling some life goal and where he is further unable to sublimate himself towards another goal, man regresses into goal structures not actually acceptable to him or to the society. Strong emotional sickness of the psychotic type is like having the shadow run wild. The entire psyche regresses to archaic, animal forms of behaviours. In less severe forms of emotional sickness there may be an accentuated and overpowering use of one of the four mental functions at the expense of the other three. Either thinking, feeling, intuiting, or sensing may assume such a superior role as to render the other three inoperative. The persona may become so dominant as to create a totally one-sided ego, as in some forms of neurotic behaviour. All in all, whatever the type of severity of the emotional disorder, it can be taken as a failure of the psyche to maintain a proper balance between the polarities of life. Essentially, psychoses and neuroses are an alienation of the self from its true goal of self-actualization. In this sense the culture is of no consequence. Emotional disorder is not a question of being out of tune with one's culture so much as it is of being out of tune with one's self. Consequently, neurosis is more than bizarre behaviour, especially as it may be interpreted by contemporaries in the culture. This interpretation avoids the sociological question of what is a mental disorder, since a form of behaviour which is acceptable in one culture may be considered neurotic in another culture. To Jung, the deviation from cultural norms is not the point. The inability to balance out personal polarities is.

### Vocabulary

**Psychoses**

A serious mental illness that affects the whole personality

**Neuroses**

A mental illness in which a person suffers strong feelings of fear and worry

**Ego**

Sense of own value and importance

<b>Archaic</b>	Outdated
<b>Accentuate</b>	To emphasise something or make it more noticeable
<b>Alienation</b>	To make somebody feel that they do not belong to a particular group
<b>Bizarre</b>	Strange
<b>Contemporaries</b>	Belonging to the same time
<b>Polarities</b>	The situation when two tendencies or opinion, etc. oppose each other

### Main points for précis

- i. According to psychoses and neuroses, difficult for a man to have a balanced personality.
- ii. Psychoses, a mental illness, when man is unable to achieve target and becomes aggressive.
- iii. One out of the four mental functions work at the expense of the rest.
- iv. Resultantly, emotional disorder takes place and psychoses cannot maintain balanced approach.
- v. In utilising one's potential, psychoses and neuroses are the hindrances.
- vi. Consequently, important to maintain a balanced personality.

### Précis

Psychoses and neuroses are mental diseases in which man is not able to sustain a balanced life. When man tries to achieve the goal, he fails. Ultimately, man's behaviour is totally violent and uncontrollable. In this stage, one out of four mental functions works at the expense of others, resulting in one-sided ego. So, the emotional disorder hampers a balanced approach. In this way, psychoses and neuroses are hurdles in the process of realising one's potential completely. Neurosis is a strange behaviour and that's why sociologists have not made a definition of mental disorder as it varies from one culture to another. In the end, it is necessary to balance the personality.

Total words: 324

Required words: 108

Given words: 112

### Title

- **Psychoses and neuroses**

## CSS-2006

**Q.1: Write a précis of the following passage and suggest a suitable heading:**

It was not so in Greece, where philosophers professed less, and undertook more. Parmenides pondered nebulously over the mystery of knowledge; but the pre-Socratics kept their eyes with fair consistency upon the firm earth, and sought to ferret out its secrets by observation and experience, rather than to create it by exuding dialectic; there were not many introverts among the Greeks. Picture Democritus, the Laughing Philosopher; would he not be perilous company for the desiccated scholastics who have made the disputes about the reality of the external world take the place of medieval discourses on the number of angles that could sit on the point of a pin? Picture Thales, who met the challenges that philosophers were numskulls by "cornering the marke" and making a fortune in a year. Picture Anaxagoras, who did the work of Darwin for the Greeks and turned Pericles from a wire-pulling politician into a thinker and statesman, picture old Socrates, unafraid of the sun or the stars, gaily corrupting young men and overturning governments; what would he have done to these bespectacled seedless philosophasters who now litter the court of the once great Queen? To Plato, as to these virile predecessors, epistemology was but the vestibule of philosophy, akin to the preliminaries of love; it was pleasant enough for a while, but it was far from the creative consummation that drew wisdom's lover on. Here and there in the shorter dialogues, the Master dallied amorously with the problems of perception, thought, and knowledge; but in his more spacious moments he spread his vision over larger fields, build himself ideal states and brooded over the nature and destiny of man. And finally in Aristotle philosophy was honoured in all her boundless scope and majesty; all her mansions were explored and made beautiful with order; here every problem found a place and every science brought its toll to wisdom. These men knew that the function of philosophy was not to bury herself in the obscure retreats of epistemology, but to come forth bravely into every realm of inquiry, and gather up all knowledge for the coordination and illumination of human character and human life.

**Vocabulary**

<b>Profess</b>	To declare in words, claim
<b>Parmenides</b>	Greek philosopher
<b>Nebulously</b>	Not clear
<b>Ferret out</b>	To search about
<b>Exuding</b>	To display conspicuously or abundantly
<b>Dialectic</b>	A method of discovering the truth of ideas by discussion and logical argument and by considering ideas that are opposed to each other
 <b>Introverts</b>	
<b>Perilous</b>	A quiet person who is more interested in his own thoughts and feelings than in spending time with other people
<b>Numskulls</b>	Very dangerous
<b>Pericles</b>	A stupid person
<b>Gaily</b>	Athenian statesman
<b>Overtur</b>	In a cheerful way
<b>Bespectacled</b>	Upset, destroy
<b>Virile</b>	Wearing spectacles
<b>Predecessor</b>	Having or showing the strength and energy
 <b>Epistemology</b>	
<b>Vestibule</b>	A person who has previously occupied a position or office to which another has succeeded
<b>Akin to</b>	The part of philosophy that deals with knowledge
<b>Consummation</b>	Entrance
 <b>Dallied</b>	Similar to
 <b>Amorously</b>	The fact of making something complete or perfect
<b>Spacious</b>	To treat somebody/something in a way that is not serious enough
<b>Brooded</b>	Being in love
	Large and with plenty of space for people to move around in
	To think a lot about something that makes

Mansions	you annoyed, anxious or upset
Retreats	A large impressive house
Illumination	An act or process of withdrawing, especially from what is difficult, dangerous, or disagreeable
	Light or a place that light comes from; a coloured decoration

### Main points for Précis

- i. Greek philosophers were more practical.
- ii. Parmenides focus on knowledge and pre-Socratics on earth.
- iii. Pre-Socratics studied nature through observation and experience.
- iv. Democritus, extrovert, not good company for modern discussion loving philosophers.
- v. Thales proved philosophy useful by studying economy.
- vi. Anaxagoras focused on politics.
- vii. Socrates disregarded Greek deities and revolutionised the age.
- viii. Plato initially involved in Epistemology but went on to deal problems of thought and sense. Later built ideal states.
- ix. Aristotle philosophy was aggrandised, all disciplines integrated beautifully and all problems addressed.
- x. The purpose of philosophy is to enlighten man.

### Précis

The Greeks were practical philosophers. The Parmenides tried to discover the secrets of knowledge. The pre-Socratics studied nature through observation and experience. Being extrovert, someone like Democritus would be strange compared to modern philosophers who can discuss endlessly on insignificant affairs. Then, Thales studied economy and proved that philosophy is not useless. Likewise, Anaxagoras focused on political arena. Socrates disregarded relics and revolutionalised the world is practically unlike modern scholars. Plato played with epistemology for a while but went on to deal with perception and sensation. He later created ideal lands. Consequently, in Aristotle, philosophy was integrated as a discipline and found its apex with beauty. All these philosophers knew that the purpose of

philosophy was to benefit and enlighten man rather than holding discussions.

Total words: 356

Required words: 120

Given words: 124

### Title

- Philosophy in different periods

## CSS-2007

**Q.1: Write a précis of the following passage and suggest a suitable heading:**

The author of a work of imagination is trying to affect us wholly, as human beings, whether he knows it or not; and we are affected by it, as human beings, whether we intend to be or not. I suppose that everything we eat has some other effect upon us than merely the pleasure of taste and mastication; it affects us during the process of assimilation and digestion; and I believe that exactly the same is true of anything we read.

The fact that what we read does not concern merely something called our literary taste, that it affects directly, though only amongst many other influences, the whole of what we are, is best elicited, I think, by a conscientious examination of the history of our individual literary education. Consider the adolescent reading of any person with some literary sensibility. Everyone, I believe, who is at all sensible to the seductions of poetry, can remember some moment in youth when he or she was completely carried away by the work of one poet. Very likely he was carried away by several poets, one after the other. The reason for this passing infatuation is not merely that our sensibility to poetry is keener in adolescence than in maturity. What happens is a kind of inundation, or invasion of the undeveloped personality, the empty (swept and garnished) room, by the stronger personality of the poet. The same thing may happen at a later age to persons who have not done much reading. One author takes complete possession of us for a time; then another, and finally they begin to affect each other in our mind. We weigh one against another; we see that each has qualities absent from others; and qualities incompatible with the qualities of others: we begin to be, in fact, critical: and it is our growing critical power which protects us from excessive possession by anyone literary personality. The good critic — and we should all try to be critics, and not leave criticism to the fellows who write reviews in the papers — is the man who, to a keen and abiding sensibility, joins wide and increasingly discriminating reading. Wide reading is not valuable as a kind of hoarding, an accumulation of knowledge, or what sometimes is meant by the term a well-stocked mind. It is valuable because in the process of being affected by one powerful personality after another, we cease to be dominated by anyone,

or by any small number. The very different views of life, cohabiting in our minds, affect each other, and our own personality asserts itself and gives each a place in some arrangement peculiar to our self.

### Vocabulary

<b>Mastication</b>	To chew food
<b>Assimilation</b>	To take into the mind and thoroughly comprehend; to absorb
<b>Elicited</b>	To get information or a reaction from somebody, often with difficulty
<b>Conscientious</b>	Taking care to do things carefully and correctly
<b>Adolescent</b>	A young person who is developing from a child into an adult
<b>Seductions</b>	Enticement; the qualities or features of something that make it seem attractive
<b>Infatuation</b>	Very strong feelings of love or attraction for somebody/something
<b>Incompatible</b>	Two actions, ideas, etc. that are incompatible are not acceptable or possible together because of basic differences
<b>Peculiar</b>	Odd, strange, unusual

### Main points for the précis

- i. Effect of the author's work though writer's intention or not.
- ii. We read things not for literary taste but for literary education.
- iii. Reading a number of authors during youth and we impress.
- iv. Ranking of the authors according to their abilities and talents.
- v. Slowly, critical power is developed and weightage to all writer.
- vi. Wide study in order to be a good critic.

### Précis

We, as human beings, are affected by the work of an author whether it is writer's intention or not. In reality, we do not read things just for the purpose of literary taste but for literary education. During the youth, one is impressed by an author completely and then another and so on. With the passage of time, when we read a number of authors we

start ranking them keeping in mind their qualities and their abilities. Through this process, we become critical which helps give equal consideration to all writers. For a good critic, one should have extensive reading to comprehend the things. Wide reading is helpful only when different people affect our minds and we start to give them a place which is not akin to all personality.

Total words: 433

Required words: 145

Given words: 130

### Title

- Reading and critical approach

## CSS-2008

**Q.1: Write a précis of the following passage in about 100 words and suggest a suitable title:**

Objectives pursued by organizations should be directed to the satisfaction of demands resulting from the wants of mankind. Therefore, the determination of appropriate objectives for organized activity must be preceded by an effort to determine precisely what their wants are. Industrial organizations conduct market studies to learn what consumer goods should be produced. City Commissions make surveys to ascertain what civic projects would be of most benefit. Highway Commissions conduct traffic counts to learn what constructive programmes should be undertaken. Organisations come into being as a means for creating and exchanging utility. Their success is dependent upon the appropriateness of the series of acts contributed to the system. The majority of these acts is purposeful, that is, they are directed to the accomplishment of some objectives. These acts are physical in nature and find purposeful employment in the alteration of the physical environment. As a result, utility is created, which through the process of distribution, makes it possible for the cooperative system to endure.

Before the Industrial Revolution most cooperative activity was accomplished in small owner-managed enterprises, usually with a single decision maker and simple organizational objectives. Increased technology and the growth of industrial organisations make necessary the establishment of a hierarchy of objectives. This, in turn, required a division of the management functions until today a hierarchy of decision makers exists in most organisations.

The effective pursuit of appropriate objectives contributes directly to organizational efficiency. As used here, efficiency is a measure of the want satisfying power of the cooperative system as a whole. Thus, efficiency is the summation of utilities received from the organization divided by the utilities given to the organization, as subjectively evaluated by each contributor.

The functions of the management process are the delineation of organizational objectives and the coordination of activity towards the accomplishment of these objectives. The system of coordinated activities must be maintained so that each contributor, including the manager, gains more than he contributes.

**Vocabulary**

<b>Precede</b>	To happen before something or come before something/somebody in order
<b>Accomplish ment</b>	An impressive thing that is done or achieved after a lot of work
<b>Hierarchy</b>	A system, especially in a society or an organisation, in which people are organised into different levels of importance from highest to lowest
<b>Summation</b>	A summary of what has been done or said
<b>Delineation</b>	To describe, draw or explain something in detail

**Main points for précis**

- i. Objectives of the organization – meet the demands.
- ii. Prerequisites of an organized activity are to meet the demands of the consumers.
- iii. Organisations existed for exchanging activity.
- iv. Before Industrial Revolution, single decision maker but after it a system of hierarchy established.
- v. Organisation efficiency improved.
- vi. Purpose of the management process to facilitate organisational objectives and seeking the objectives.

**Précis**

The main purpose of an organization is to satisfy the demands of the consumers. For organised activity, it is necessary to ascertain what their demands are. Organisations, in order to facilitate the system, come into being for exchanging utility. So, a series of the acts is aimed at fulfilling the objectives. Before the Industrial Revolution, small enterprises with a single decision maker existed. But after it, a system of hierarchy was established. Organisational efficiency improved through fulfilling of relevant goals. The function of the management process should be to facilitate the process of organisational objectives and seeking the objectives.

Total words: 323

Required words: 108

Given words: 99

**Title**

\* Aim of organisational management

## CSS-2009

**Q.1: Make a précis of the given passage and suggest a suitable heading:**

From Plato to Tolstoy art has been accused of exciting our emotions and thus of disturbing the order and harmony of our moral life. "Poetical imagination, according to Plato, waters our experience of lust and anger, of desire and pain, and makes them grow when they ought to starve with drought." Tolstoy sees in art a source of infection. "Not only infection," he says, "is a sign of art, but the degree of infectiousness is also the sole measure of excellence in art." But the flaw in this theory is obvious. Tolstoy suppresses a fundamental moment of art, the moment of form. The aesthetic experience — the experience of contemplation — is a different state of mind from the coolness of our theoretical and the sobriety of our moral judgment. It is filled with the liveliest energies of passion, but passion itself is here transformed both in its nature and in its meaning. Wordsworth defines poetry as "emotion recollected in tranquillity". But the tranquillity we feel in great poetry is not that of recollection. The emotions aroused by the poet do not belong to a remote past. They are "here" — alive and immediate. We are aware of their full strength, but this strength tends in a new direction. It is rather seen than immediately felt. Our passions are no longer dark and impenetrable powers; they become, as it were, transparent. Shakespeare never gives us an aesthetic theory. He does not speculate about the nature of art. Yet in the only passage in which he speaks of the character and function of dramatic art the whole stress is laid upon this point. "The purpose of playing," as Hamlet explains, "both at the first and now, was and is, to hold, as, there, the mirror up to nature; to show virtue her own feature, scorn her own image, and the very age and body of the time his form and pressure." But the image of a passion is not the passion itself. The poet who represents a passion does not infect us with this passion. At a Shakespeare play we are not infected with the ambition of Macbeth, with the cruelty of Richard III, or with the jealousy of Othello. We are not at the mercy of these emotions; we look through them; we seem to penetrate into their very nature and essence. In this respect Shakespeare's theory of dramatic art, if he had such a theory, is in complete agreement with the conception of the fine arts of the great painters and sculptors.

### Vocabulary

**Tolstoy**

Russian novelist, philosopher and mystic (1828-1910)

**Starve**

Not having something that you need

<b>Aesthetic</b>	Concerned with beauty and art and the understanding of beautiful things
<b>Contemplation</b>	The act of thinking deeply about something
<b>Sobriety</b>	The state of being sober
<b>Tranquility</b>	Quiet and peaceful
<b>Impenetrable</b>	Impossible to understand; that cannot be entered, passed through or seen through
<b>Infected</b>	Containing harmful
<b>Sculpture</b>	Work of art that is a solid figure or object made by carving or shaping wood, stone, clay, metal, etc.

### Main points for précis

- i. Art historically alleged to stir up emotions rather than pacifying.
- ii. Plato alleges that it causes hyper emotionality and frustration.
- iii. Tolstoy calls it infectious and says its excellence depends on infectiousness. He disregards the moment of form in his theory.
- iv. Aesthetic experience is different from emotional tranquility. It is energetically passionate.
- v. Shakespeare states that it is the mirror to life. In his characters we identify our own emotions clearly. His theory is close to reality.

### Précis

Through different periods, art was alleged to have excited our emotions and disturbed our moral life. Plato considers poetical imagination as something that enhances our fear about desire and pain. On the contrary, Tolstoy views it as a source of infection. He declares that its excellence lies in the degree of its infectiousness. Aesthetics cannot be experienced in a sober state of mind. But the flaw in Tolstoy theory is that it curbs the fundamental moment of form. Wordsworth defines poetry as emotional recollection in tranquillity. However, the emotions aroused by art are alive and vivid. The emotions, the poet quotes, are alive and imminent. On the other hand, Shakespeare emphasised on point rather than on aesthetic theory. We are able to identify ourselves with his characters and thus his theory of art is comparatively close to perfection.

Total words: 419

Required words: 140

Given words: 138

### Title

- The definition of art

## CSS-2010

**Q.1: Write a précis of the following passage in about 100 words and suggest a suitable title:**

Of all the characteristics of ordinary human nature envy is the most unfortunate; not only does the envious person wish to inflict misfortune and do so whenever he can with impunity, but he is also himself rendered unhappy by envy. Instead of deriving pleasure from what he has, he derives pain from what others have. If he can, he deprives others of their advantages, which to him is as desirable as it would be to secure the same advantages himself. If this passion is allowed to run riot it becomes fatal to all excellence, and even the most useful exercise of exceptional skill. Why should a medical man go to see his patients in a car when the labourer has to walk to his work? Why should the scientific investigator be allowed to spend his time in a warm room when others have to face the inclemency of the elements? Why should a man who possesses some rare talent of great importance to the world be saved from the drudgery of his own housework? To such questions envy finds no answer. Fortunately, however, there is in human nature a compensating passion, namely that of admiration. Whosoever wishes to increase human happiness must wish to increase admiration and to diminish envy.

What cure is there for envy? For the saint there is the cure of selflessness, thought even in the case of saints envy of other saints is by no means impossible. But, leaving saints out of account, the only cure of envy in the case of ordinary men and women is happiness, and the difficulty is that envy is itself a terrible obstacle to happiness?

But the envious man may say: 'What is the good of telling me that the cure of envy is happiness. I cannot find happiness while I continue to feel envy, and you tell me that I cannot cease to be envious until I find happiness.' But real life is never so logical as this. Merely to realise the cause of one's own envious feeling is to take a long step towards curing them.

### Vocabulary

**Envy**                  **Jealousy**

**Inflict**                  **To make somebody/something suffer something**

**Impunity** If a person does something bad with impunity, he does not get punished for what they have done

**Inclemency** Cold

**Drudgery** Hard boring work

### Précis

Envy is the most undesirable human emotion as an envious person not only hurts others but also causes himself to be unhappy. He is not pleased with his lot and is aggrieved at the possessions of others. He deprives others of the things he likes. This emotion destroys excellence and skill. He compares social status and wonders why others should privilege if he does not have them. But envy is not an answer to this question. Admiration is the opposite human emotion. Even saints are jealous of other potential saints but they cure it through selflessness. For common people the cure for envy is happiness. But one cannot be happy while being envious. Hence, we should try to work out the cause of envy and remove the same.

Total words: 328

Required words: 109

Given words: 128

### Title

- Envy and its cure

## CSS-2011

**Q. Make a précis of the given passage and suggest a suitable heading:**

The Psychological causes of unhappiness, it is clear, are many and various. But all have something in common. The typical unhappy man is one who having been deprived in youth of some normal satisfaction, has come to value this one kind of satisfaction more than any other, and has, therefore, given to his life a one-sided direction, together with a quite undue emphasis upon the achievement as opposed to the activities connected with it. There is, however, a further development which is very common in the present day. A man may feel so completely thwarted that he seeks no form of satisfaction, but only distraction and oblivion. He then becomes a devotee of "Pleasure". That is to say, he seeks to make life bearable by becoming less alive. Drunkenness, for example, is temporary suicide; the happiness that it brings is merely negative, a momentary cessation of unhappiness. The narcissist and the megalomaniac believe that happiness is possible, though they may adopt mistaken means of achieving it; but the man who seeks intoxication, in whatever form, has given up hope except in oblivion. In his case the first thing to be done is to persuade him that happiness is desirable. Men, who are unhappy, like men who sleep badly, are always proud of the fact. Perhaps their pride is like that of the fox who had lost his tail, if so, the way to cure it is to point out to them how they can grow a new tail. Very few men, I believe, will deliberately choose unhappiness if they see a way of being happy. I do not deny that such men exist, but they are not sufficiently numerous to be important. It is common in our day, as it has been in many other periods of the world's history, to suppose that those among us who are wise have seen through all the enthusiasms of earlier times and have become aware that there is nothing left to live for. The men who hold this view are genuinely unhappy, but they are proud of their unhappiness, which they attribute to the nature of the universe and consider being the only rational attitude for an enlightened man. Their pride in their unhappiness makes less sophisticated people suspicious of its genuineness; they think that the man who enjoys being miserable is not miserable.

### Vocabulary

Thwart

Disappointingly unsuccessful

<b>Distraction</b>	Mental turmoil
<b>Oblivion</b>	Total forgetfulness
<b>Cessation</b>	A stopping
<b>Narcissist</b>	Someone in love with themselves
<b>Megalomaniac</b>	A pathological egotist
<b>Rational</b>	Consistent with or based on or using reason
<b>Sophisticated</b>	Having or appealing to those having worldly knowledge and refinement

### Précis

There are many causes of unhappiness all having something common. A typical unhappy man gives undue importance to some earlier deprivation and makes his life one sided. To him, the achievement is more important than other aspects. A very miserable person may find refuge in forgetfulness and deify pleasure. A temporary suicide brings negative happiness. Some people adopt wrong ways to achieve happiness and lose all hope except in intoxication. They should be convinced of the desirability of happiness. Those who take pride in unhappiness are irrational. Very few persons will prefer to be unhappy if happiness is possible. There have always been wise men who have supposedly explored life thoroughly and found it purposeless. Such men attribute their unhappiness to tragic human situation in the universe, though some people doubt their unhappiness because, to them, enjoying misery is not being miserable.

Total words: 392  
 Required words: 131  
 Given words: 142

### Title

- Pride & Unhappiness

## CSS-2012

**Q. Write a précis of the following passage and suggest a suitable title.**

One of the most ominous and discreditable symptoms of the want of candour in present-day sociology is the deliberate neglect of the population question. It is, or should be, transparently clear that, if the state is resolved, on humanitarian grounds, to inhibit the operation of natural selection, some rational regulation of population, both as regards quality and quantity, is imperatively necessary. There is no self-acting adjustment, apart from starvation, of numbers to the means of subsistence. If all natural checks are removed, a population in advance of the optimum number will be produced and maintained at the cost of a reduction in the standard of living. When this pressure begins to be felt, that section of the population which is capable of reflection and which has a standard of living which may be lost will voluntarily restrict its numbers, even to the point of failing to replace death by an equivalent number of new births; while the underworld, which always exists in every civilized society — the failure and misfits and derelicts, moral and physical — will exercise no restraint and will be a constantly increasing drain upon the national resources. The population will thus be recruited in a very undue proportion by those strata of society which do not possess the qualities of useful citizens.

The importance of the problem would seem to be sufficiently obvious. But politicians know that the subject is unpopular. The urban have no votes. Employers are like a surplus of labour, which can be drawn upon when trade is good. Militarists want as much food for power as they can get. Revolutionists instinctively oppose any real remedy for social evils; they know that every unwanted child is a potential insurgent. All three can appeal to a Quasi-Religious prejudice, resting apparently on the ancient theory of natural rights which were supposed to include the right of unlimited procreation. This objection is now chiefly urged by celibate or childless priests; but it is held with such fanatical vehemence that the fear of losing the votes which they control is a welcome excuse for the baser sort of politicians to shelve the subject as inopportune. The socialist calculation is probably erroneous; for experience has shown that it is aspiration, not desperation that makes revolutions.

**Vocabulary**

<b>Ominous</b>	Indicating evil intent or suggesting tragic developments
<b>Candour</b>	Ability to make judgments free from discrimination or dishonesty
<b>Optimum</b>	The best, most favourable or desirable, especially under some restriction
<b>Derelicts</b>	A person without a home, job, or property
<b>Strata</b>	People having the same social, economic, or educational status
<b>Quasi-religious</b>	Resembling something that is religious
<b>Celibate</b>	Abstaining from sexual intercourse
<b>Inopportune</b>	Happening at a bad time

**Précis**

One of the greatest drawbacks in the present social system is indifference to the population question. In case, the government resolves to handle the problem, attention has to be paid to both the quantity and quality side of the question. If no restraint is exercised on natural production, starvation is inevitable; and the standard of living of the high class is likely to be affected. It is true that the higher strata of society can forego production even to the extent of the number of deaths but the lower class cannot be educated so far and the population is likely to inflate by poor influx. In spite of the importance of the problem politicians, employers, military men, revolutionists and socialists do not pay any heed to the problem in their selfish interest.

**Total words:** 375

**Required words:** 125

**Given words:** 132

**Title**

- **Title: The Population**

## CSS-2013

**Q. Make a précis of the following passage and suggest a suitable heading.**

Culture, in human societies, has two main aspects; an external, formal aspect and an inner, ideological aspect. The external forms of culture, social or artistic, are merely an organized expression of its inner ideological aspect, and both are an inherent component of a given social structure. They are changed or modified when this structure is changed or modified and because of this organic link they also help and influence such changes in their parent organism. Cultural Problems, therefore, cannot be studied or understood or solved in isolation from social problems, i.e. problems of political and economic relationships. The cultural problems of the underdeveloped countries, therefore, have to be understood and solved in the light of the larger perspective, in the content of underlying social problems. Very broadly speaking, these problems are primarily the problems of arrested growth; they originate primarily from long years of imperialist-Colonialist domination and the remnants of a backward outmoded social structure. This should not require much elaboration European imperialism caught up with the countries of Asia, Africa or Latin America between the sixteenth and nineteenth centuries. Some of them were fairly developed feudal societies with ancient traditions of advanced feudal culture. Others had yet to progress beyond primitive pastoral tribalism". Social and cultural development of them all was frozen at the point of their political subjugation and remained frozen until the coming of political independence. The culture of these ancient feudal societies, in spite of much technical and intellectual excellence, was restricted to a small privileged class and rarely intermingled with the parallel unsophisticated folk culture of the general masses. Primitive tribal culture, in spite of its child like beauty, had little intellectual content. Both feudal and tribal societies living contagiously in the same homelands were constantly engaged in tribal, racial, and religious or other feuds with their tribal and feudal rivals. Colonialist-imperialist domination accentuated this dual fragmentation, the vertical division among different tribal and national groups, the horizontal division among different classes within the same tribal or

national group. This is the basic ground structure, social and cultural, bequeathed to the newly liberated countries by their former over lords.

### Vocabulary

<b>Inherent</b>	Existing as an essential constituent or characteristic
<b>Remnants</b>	A small part or portion that remains after the main part no longer exists
<b>Outmoded</b>	Unfashionable, outdated, or obsolete
<b>Subjugation</b>	Forced submission to control by others
<b>Unsophisticated</b>	Lacking experience or worldly wisdom
<b>Contagiously</b>	Spreading or tending to spread from one to another
<b>Accentuated</b>	To stress or emphasize; intensify
<b>Fragmentation</b>	The disintegration of social norms governing behaviour, thought, and social relationships
<b>Bequeathed</b>	Leave or give by will after one's death

### Précis

Human Culture has two main aspects: an external, formal aspect and an inner, ideological aspect. The external forms are an organized expression and both are an inherent component. They are interchanged or modified and influence such changes in their parent organism. Cultural Problems, therefore, cannot be solved in isolation from social problems. The cultural problems of the underdeveloped countries have to be understood in this perspective. These problems of marred growth are due to long imperialist domination. European imperialism caught up with the feudal societies of Asia, Africa or Latin America. Their social and cultural development was frozen until political independence.

The culture of feudal societies benefited the privileged class only. Primitive tribal and feudal societies constantly engaged themselves in feuds with their rivals. This is the structure inherited by the newly liberated countries by their former lords.

**Total words:** 354

**Required words:** 118

**Given words:** 138

### Title

- Human Culture

## CSS-2014

**Q. Make a précis of the following passage and suggest a suitable heading.**

Probably the only protection for contemporary man is to discover how to use his intelligence in the service of love and kindness. The training of human intelligence must include the simultaneous development of the empathic capacity. Only in this way can intelligence be made an instrument of social morality and responsibility – and thereby increase the chances of survival.

The need to produce human beings with trained morally sensitive intelligence is essentially a challenge to educators and educational institutions. Traditionally, the realm of social morality was left to religion and the churches as guardians or custodians. But their failure to fulfil this responsibility and their yielding to the seductive lures of the men of wealth and pomp and power are documented by history of the last two thousand years and have now resulted in the irrelevant "God is Dead" theological rhetoric. The more pragmatic men of power have had no time or inclination to deal with the fundamental problems of social morality. For them simplistic Machiavellianism must remain the guiding principle of their decisions – power is morality, morality is power. This over-simplification increases the chances of nuclear devastation. We must therefore hope that educators and educational institutions have the capacity, the commitment and the time to in-still moral sensitivity as an integral part of the complex pattern of functional human intelligence. Some way must be found in the training of human beings to give them the assurance to love, the security to be kind, and integrity required for a functional empathy.

### Vocabulary

<b>Empathy</b>	Rapport, Understanding
<b>Contemporary</b>	Recent, Modern, Current, Latest
<b>Assurance</b>	Guarantee, Statement, Vow
<b>Inclination</b>	Tendency, Liking, Leaning
<b>Yield</b>	Provide, Produce, Supply
<b>Seductive</b>	Appealing, Tempting, Winning
<b>Lure</b>	Temptation, Attraction
<b>Pomp</b>	Grandeur, Splendour
<b>Pragmatic</b>	Practical, Realistic

<b>Devastation</b>	Ruin, Havoc, Destruction
<b>Integrity</b>	Honesty, Righteousness, Virtue
<b>Survival</b>	Existence

### Précis

The only protection for today's man is to find the use of his intelligence in the service of love. Intelligence can become a means of morality and survival if its training includes human sympathy. Educators can add morality to intelligence. The task of teaching morality was entrusted to the clergymen who failed because of their loyalty to the rich, which resulted into the loss of faith. The practical rulers had no interest in morality. Thus, only educators can teach people love, kindness, integrity and sympathy.

Total words: 250

Required words: 83

Given words: 85

### Title

- Education and Morality

## CSS-2015

**Q. Make a précis of the following passage and suggest a suitable heading.**

In studying the breakdowns of civilizations, the writer has subscribed to the conclusion — no new discovery! — that war has proved to have been the proximate cause of the breakdown of every civilization which is known for certain to have broken down, in so far as it has been possible to analyze the nature of these breakdowns and to account for their occurrence. Like other evils, war has an insidious way of appearing not intolerable until it has secured such a stranglehold upon the lives of its addicts that they no longer have the power to escape from its grip when its deadliness has become manifest. In the early stages of a civilization's growth, the cost of wars in suffering and destruction might seem to be exceeded by the benefits accruing from the winning of wealth and power and the cultivation of the "military virtues"; and, in this phase of history, states have often found themselves able to indulge in war with one another with something like impunity even for the defeated party. War does not begin to reveal its malignity till the war-making society has begun to increase its economic ability to exploit physical nature and its political ability to organize manpower; but, as soon as this happens, the god of war to which the growing society has long since been dedicated proves himself a Moloch by devouring an ever larger share of the fruits of industry and intelligence in the process of taking an ever larger toll of life and happiness; and, when the society's growth in efficiency reaches a point at which it becomes capable of mobilizing a lethal quantum of its energies and resources for military use, then war reveals itself as being a cancer which is bound to prove fatal to its victim unless he can cut it out and cast it from him since its malignant tissues have now learnt to grow faster than the healthy tissues on which they feed.

In the past, when this danger point in the history of the relations between war and civilization has been reached and recognized, serious efforts have sometimes been made to get rid of war in time to save society, and these endeavours have been apt to take one or other of two alternative directions. Salvation cannot, of course, be sought anywhere except in the working of the consciences of individual human beings; but individuals have a choice between trying to achieve their aims through direct action as private citizens and trying to achieve them through indirect action as citizens of states. A personal refusal to lend himself in any way to any war waged by his state for any purpose and

in any circumstances is a line of attack against the institution of war that is likely to appeal to an ardent and self-sacrificing nature; by comparison, the alternative peace strategy of seeking to persuade and accustom governments to combine in jointly resisting aggression when it comes and in trying to remove its stimuli before hand may seem a circuitous and unheroic line of attack on the problem. Yet experience up to date indicates unmistakably, in the present writer's opinion, that the second of these two hard roads is by far the more promising.

### Vocabulary

**Breakdown:** disintegration, disruption, failure

**Insidious:** sinister, dangerous, threatening

**Accrue:** gather, collect, accumulate, amass

**Circuitous:** indirect, roundabout

### Précis

The writer says that war has been the major cause of disintegration of civilizations from earliest times to the modern era. Throughout human history war has been considered the worst enemy of civilization as it causes nothing but misery and devastation. Furthermore, it is waged primarily for seeking wealth and power. It is, therefore, a vicious tool to thwart human effort and progress. Since present era is technologically much advanced than ever before, the likelihood of war's destructive capacity has increased manifold. For the realization of its objectives, the state, at times, stoops below norms of justice and fair play. Its smooth functioning sometimes thrives by creating rift and friction. This scenario has further widened the chasm between an individual and the state

In order to uphold ideals of peace, an individual either acts in his personal capacity or acts collectively to coerce state machinery from transgression. In the latter case he is at loggerheads with state policies. However, for the progressive evolution of society, instead of individualized conviction, collective effort for peace is definitely a more viable option.

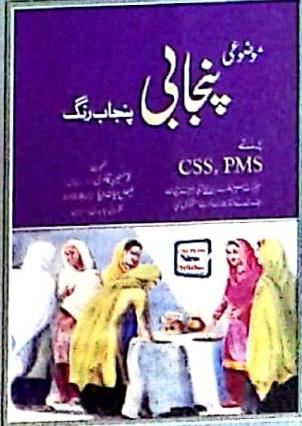
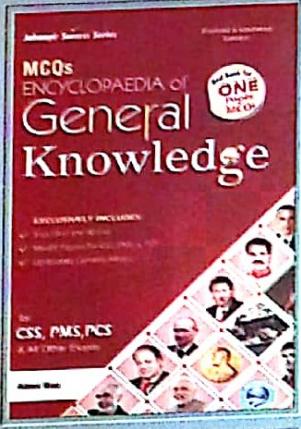
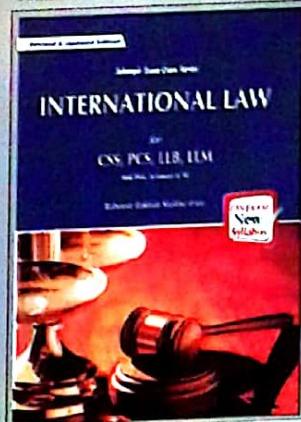
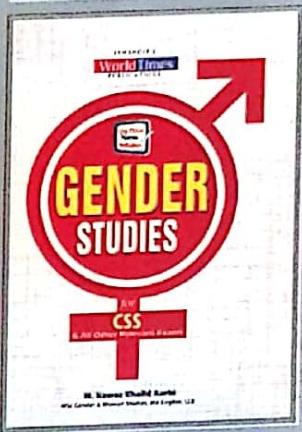
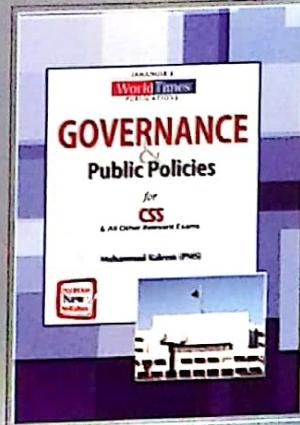
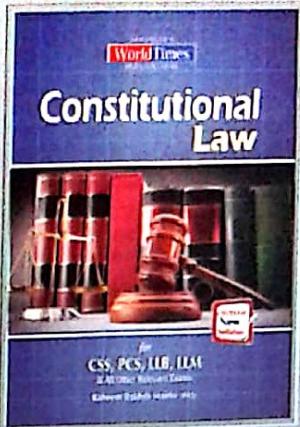
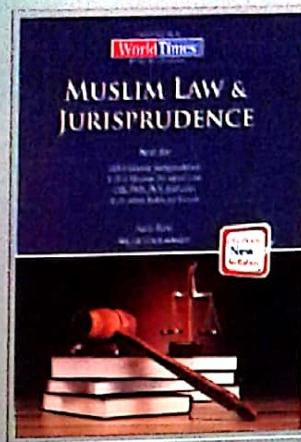
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Required words: 180

Given words: 179

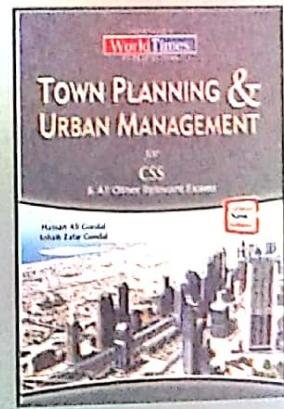
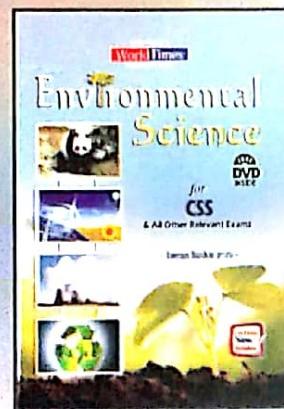
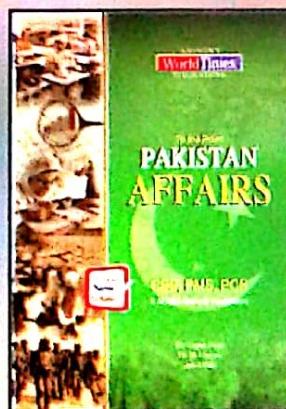
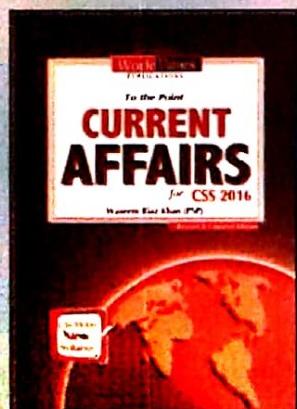
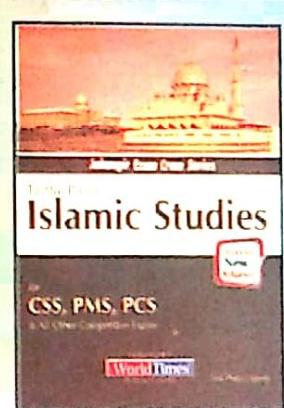
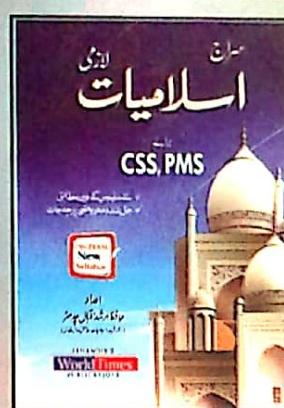
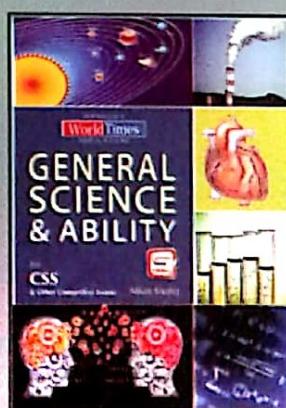
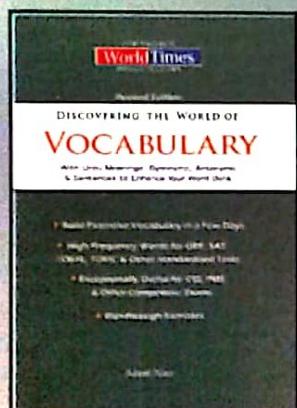
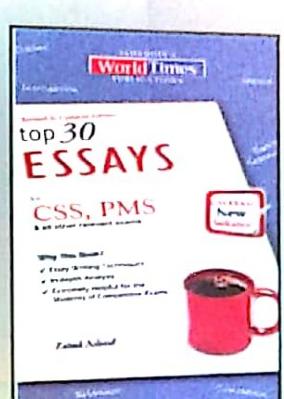
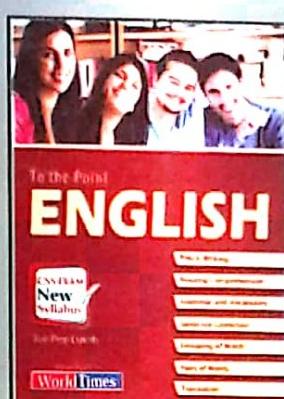
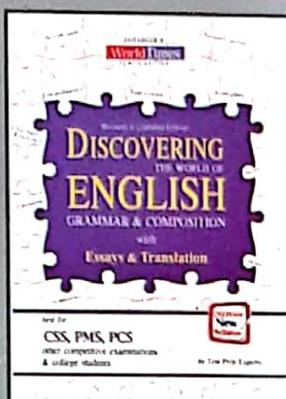
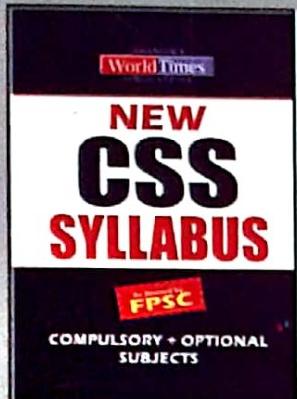
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